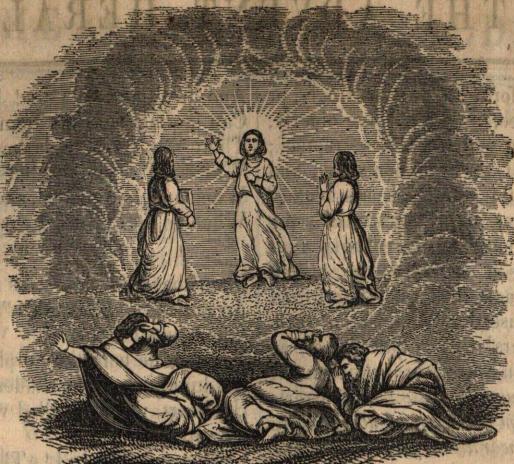


ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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THE WONDROUS STORY.

God forbid that I should glory,
Save in Jesus and his cross!
O! it is a wondrous story,
How he came to seek for us;
How he left his Father's side,
Toiled and sorrowed, wept and died.

'Tis a story past conceiving,
'Tis the height, the depth of love;
'Tis a story worth believing,
By the hosts in heaven above,—
By poor children here below,—
By a world of sin and woe.

'Tis a story, O! how charming
To the pilgrim in the vale;
Of its sting cold death disarming—
Death, that "King of terrors" pale.
Hell's strong bars are all in vain;
Jesus died and rose again.

Come, then, sing the wondrous story,
Children rich by Jesus' loss;
God forbid that we should glory,
Save in Jesus and his cross;
This shall ever be our theme,
We will sing of none but Him.

The Sabbath.

The word sabbath, from *שַׁבָּת shabath, quievit*, is used in Scripture, in a limited sense, for the seventh day of the week, which, by the Jewish law, was peculiarly consecrated to the service of God; and, in a more extensive sense, for other holy days, as for the annual fast, or day of atonement, on the tenth of the month Tisri, Lev. 23:32; and, in the New Testament, the word *σαββατον* is sometimes used for a week: "I fast twice in a week," *Νητετω δις του σαββατου*, Luke 18:12: and *μια σαββατον* signifies the first day of the week; Matt. 28:1. But commonly the word sabbath is peculiarly appropriated to the seventh day.

In the sixth chapter of St. Luke, we read of the *σαββατον δευτεροπτωτον*, ver. 1; the explaining of which has given the critics and commentators not a little trouble. Some allege there were two sabbaths in the year, each of them called the first, in respect to the two different beginnings of the year, the civil and the sacred. That the Jews had some peculiar regard to the first sabbath in the year, appears from a passage in Clemens Alexandrinus, *εαν μη σεληνη φαντασθεισαν αυτους το λεγομενον πρωτον*, "Nisi luna appareat sabbatum non celebrant quod primum dicitur," &c. Now, as their year had two different beginnings, one with the month Tisri in autumn, the other with the month Nisan in spring, there were consequently two first sabbaths, of which this, according to the computation of the civil year, was the second, and is therefore called *δευτεροπτωτον*, or the second-first sabbath.

* * * * *
It hath been controverted, both among Jews and Christians whether the sabbath was first instituted immediately after the creation, and given to Adam and Eve in Paradise; or whether the account of God's blessing the seventh day and sanctifying it, which Moses mentions in connexion with God's resting on the seventh day, when the work of creation was finished, Gen. 2:3, is to be understood proleptically of his appointing that day to be observed as a sabbath, not at that time, but by the Israelites many ages afterward.

Limbach, Le Clerc, and some other learned men, are of the latter opinion. But surely it is more natural to understand this passage as relating to the time in which it is placed in the series of the history, that is, to the first ages of the world, previous to the fall. The chief reason for understanding it proleptically is, that there is no mention of the sabbath afterward,

in the sacred history, till the time of Moses, that is, for about two thousand five hundred years.—However, the same argument will hardly be admitted in the case of circumcision, of which there is no express mention in Scripture, or, however, no instance recorded of the observation of it, from the settlement of the Israelites in Canaan, to the circumcision of Christ.—Nevertheless, as this rite was the sign of the covenant with Abraham and his posterity, and the characteristic of the peculiar people of God, its being constantly observed cannot reasonably be called in question, especially as the heathen are called "the uncircumcised," in contradistinction to the Israelites, which implies, that it was practised constantly by the latter. The silence of history with respect to the continuance of a rite or custom, well known to have been instituted or adopted, is no argument against such continuance, provided the reason on which the institution was originally grounded, remains the same. It can by no means be concluded, that because there is no express mention of the observation of a sabbath in the patriarchal history, therefore no sabbath was observed in those times. On the contrary, that the sabbath was instituted at the time to which Moses's relation of the institution of it refers, and was in consequence hereof observed by the patriarchs, is at least probable, from their distinguishing time by weeks of seven days, Gen. 8:10-12; 29:27; for which it is not easy to account on any other supposition than of some positive divine appointment, there being no ground in nature for such a division. The changes and quarters of the moon would not occasion it to be adopted, a lunar month being more than four times seven days, by above a day and a half.

It is a farther confirmation of this argument, that all heathen nations, many of whom cannot be supposed to have any knowledge of the law or history of Moses, divided their time in the same manner as the patriarchs and Jews did, by weeks of seven days. And it appears by their most ancient writers, Homer and Hesiod in particular, that they accounted one day of the seven more sacred than the rest. Hesiod styles the seventh day the illustrious light of the sun:

Εβδοματη δ' αδις λαμπτρον φασι ηειοιο.

Homer saith,

Εβδοματη δ' ηπειτα κατηλαθεν ιερον ημαρ.

Then came the seventh day, which is sacred or holy.

Now, can we suppose they should all agree in this division of time, unless from a divine institution imparted to our first parents, from whom it was derived by tradition to their posterity.

Some have apprehended, as we have already observed, that "the end of the days," when Cain and Abel are said to have brought their offerings to the Lord, Gen. 4:3, means the end or last day of the week, that is, the sabbath day. But should this expression be thought to signify more probably the end of the year, when the fruits of the earth were ripe, it is not, however, unlikely that the day, when "the sons of God" are said in the book of Job to come to "present themselves before the Lord," chapter 1:6, was the sabbath, when pious persons (styled in Genesis "the sons of God," chap. 6:2) assembled for public worship.

It is farther observed by Dr. Kennicott, that when the sabbath is first mentioned in the time of Moses, namely, in the sixteenth chapter of the book of Exodus, it is not spoken of as a novel institution, but as one with which the people were well acquainted: "To-morrow," saith he, "is the holy sabbath to the Lord;" and then he informs them, not of their general duty at such a season, of which they were perfectly apprised, but only how they should act on that day with respect to the manna, which was not to fall on the seventh, as it had done on the six preceding days.

Indeed, it cannot be supposed that God left the world destitute of so salutary an institution, and consequently that no sabbath was observed

for so many ages as intervened between Adam and Moses. The observation of a sabbath, of some particular season for rest and devotion, is primarily a moral law, or law of nature; certain intervals of respite from business and labor being necessary for the preservation both of our intellectual and corporeal frame; and it being highly reasonable, that those who are wholly dependent on God, from whom they receive many public as well as private blessings, should present him not only private but public and social worship, which cannot be done unless certain days or times are appointed, when they may assemble for that purpose.

And for this end the blessed God hath been pleased to establish a due proportion of time, namely, one day in seven. "God blessed the seventh day," it is said, "and sanctified it, because that in it he had rested from all his work, which God created and made." He sanctified it, that is, he separated and distinguished it from the days of the week, setting it apart for the purposes of a sabbath, agreeably to the primary meaning of the verb *καθαριζω kadhash, separavit, or consecravit*. What is meant by his "blessing the day," may be understood by the opposite phrase, "cursing a day." Both Job, chap. 3:1, &c., and Jeremiah, 20:14, in the warmth and bitterness of their spirits; "cursed the day of their birth;" that is, wished no favorable or agreeable event might happen on that day, that it might not be a time of rejoicing, but of mourning. "Let the day be darkness; let a cloud dwell upon it; let no joyful voice come therein."—Job 3:4, 5, 7. The Greeks had their *ηποφαδες*, and the Romans their *dies infasti*, that is, certain days which had been distinguished by some great calamity, on which, therefore, they did not indulge themselves in any mirth or pleasure, and expected no good event to happen to them. Tacitus relates, that the senate, to flatter Nero, decreed, "ut dies natalis Agrippinae inter nefastos esset." To bless a day, on the contrary, is to wish that it may prove happy, and to devote it to joy and pleasure. And, by God's blessing the seventh day, we are naturally to understand his appointing it to be a sacred festival, a day not only of rest but delight, as the sabbath is called by the prophet Isaiah, chap. 58:13; and perhaps it might have a farther respect to some happy event, which was afterward to happen on this day of the week, I mean the resurrection of Christ. For if, as we shall presently make appear to be probable, the Jewish sabbath was appointed to be kept the day before the patriarchal sabbath, then the first day of the week, or the Christian sabbath, is the seventh day, computed from the beginning of time, and the same with the sabbath instituted and observed by the patriarchs, in commemoration of the work of creation.

Thus much with respect to the patriarchal sabbath: as to the Jewish, we shall consider,

1. The institution of it:

2dly. The duties that belonged to it: and,
3dly. The design and end of it.

First. As to the institution of the Jewish sabbath: The first account we have of it is in the sixteenth chapter of the book of Exodus, where the day that God appointed to be kept by the Jews for their sabbath, was marked out by its not raining manna, which it had done for six days before.—ver. 23-26. The observation of a sabbath was probably not wholly new to the Jews; it is not likely they had entirely omitted this weekly day of rest and devotion. Nevertheless the manner of keeping the sabbath by a total cessation from labor, and the particular day on which it was to be kept by the Jews, seems to have been a new institution; otherwise, as to the day, there would have been no occasion for its being so particularly marked out by Moses, as the reason of there being a double quantity of manna on the sixth day (see verses 23-25); for it must have immediately occurred to the people, that it was intended for their provision on the sabbath, if the next day had been the sabbath in course. And the expression which Moses used is remarkable;

"See," or take notice, "for that the Lord hath

given you the sabbath" (as if this day were then first appointed to them.) "therefore he giveth you on the sixth day the bread of two days."—v. 29. And it seems to have been too trivial a circumstance to be recorded in the sacred history, that the people "rested on the seventh day," (ver. 30,) if this had been merely what they and their fathers had always done.

It moreover appears, that that day week, before the day which was thus marked out for a sabbath by its not raining manna, was not observed as a sabbath. On the fifteenth day of the second month they journeyed from Elim, and came at night into the wilderness of Sin, ver. 1, where, on their murmuring for want of provisions, the Lord that night sent them quails: and the next morning, which was the sixteenth day, it rained manna, and so for six days successively; on the seventh, which was the twenty-second, it rained none, and that day they were commanded to keep for their sabbath; and if this had been the sabbath in course, according to the paradisiacal computation, the fifteenth must have been so too, and would have been doubtless kept as a sabbath, and not have been any part of it spent in marching from Elim to Sin.

Again, that the Jewish sabbath was on a different day from the paradisiacal is probable, from its being appointed as a sign between God and the people of Israel, by observing which they were to know or acknowledge Jehovah as their God.—Ex. 31:13, 17; Ezek. 20:20. Agreeable to which is the opinion of the Jewish doctors, that the sabbath was given to the Israelites, and none else were bound to observe it. But how could it be a sign between God and the people of Israel, more than any other people, if it had been merely the old paradisiacal sabbath, which had been given to all mankind?

The Jewish sabbath being declared to be instituted as a memorial of their deliverance out of the land of Egypt, and this being superadded to the reason for keeping the ancient paradisiacal sabbath, makes it highly probable it was appointed to be on a different day; otherwise, how could it be a memorial of a new event, or with what propriety could it be said, as it is, that because God "brought them out of the land of Egypt, therefore he commanded them to keep the sabbath day?" Compare Exodus 20:11, and Deut. 5:15. Some learned men have endeavored to compute, that the Jewish sabbath was appointed on the same day of the week on which they left Egypt; or rather, on which their deliverance was completed by the overthrow of Pharaoh in the Red Sea; but whether that computation can be clearly made out, or not, this new reason assigned for keeping the sabbath makes it very likely that it was so.

* * * * *

It is a very probable conjecture, that the day which the heathens in general consecrated to the worship and honor of their chief god, the sun, which, according to our computation, was the first day of the week, was the ancient paradisiacal sabbath. What, but the tradition of a divine institution, should induce them to consecrate that day to their principal deity, and to esteem it more sacred than any other?

The reason, perhaps, for God's changing the day might be to take off the Israelites more effectually from concurring with the Gentiles in their idolatrous worship of the sun. For the same reason, as the heathens began their sabbath, and other days, from the sun-rising, the Israelites are ordered to begin their sabbaths from the sun-setting, Lev. 23:32; "From evening to evening, shall ye celebrate your sabbath." As the worshippers of the sun adored toward the east, the point of the sun's rising, God ordered the most holy place, in which were the sacred symbols of his presence in the tabernacle and temple, and toward which the people were to worship, to be placed to the west.

It is objected, that the paradisiacal sabbath was appointed to be kept on the seventh day; and so, in the fourth commandment, was the Jewish; and they are supposed, therefore, to

have been kept on the same day. But this consequence will not follow from the premises. It is by no means certain, that the seventh day of the Jewish week coincided with the seventh of the paradisiacal. For, upon their migration out of Egypt, God appointed the Israelites a quite new computation of time. The beginning of the year was changed from the month Tizri to the opposite month Abib, Ex. 12:2; and the beginning of the day from the morning to the evening; for whereas the fifteenth day of the month, on which they departed from Egypt, was reckoned to be the morrow after the evening in which they eat the passover, that is, on the fourteenth day (Num. 33:3, compared with Ex. 12:6), they were, for the time to come, to compute their days, at least their sabbaths, from evening to evening: by this means the fifteenth day was changed into the fourteenth, and the seventh into the sixth; and the change of the sabbath made a change likewise of the beginning of the week, it always beginning the next day after the sabbath, which was still the seventh day of the week, or the seventh in respect of the preceding six of labor, though not the seventh from the beginning of time.

We may farther observe, that the law of the sabbath is limited, not only to the people of Israel, but to the duration of their state and polity. "Thy children shall observe the sabbath throughout their generations," Ex. 31:16; that is, as long as their political constitution should endure, to the days of the Messiah, so long the sabbath was to be kept for a "perpetual covenant," without interruption, and was to be "a sign between God and the children of Israel for ever," ver. 17, or while they were his peculiar people, and only visible Church in the world.—In the same sense the priesthood of Aaron and his sons is called an everlasting priesthood, chap. 40:15; and God promised that he would give to the seed of Abraham all the land of Canaan for an everlasting possession.—Gen. 17:8.

Jennings' Jewish Antiquities.

Christian Discipline.

BRO. HINES:—I wish to recommend the following, from Baxter's Preface to his "Reformed Pastor." Let us not faint—others have had similar difficulties to those which we have to overcome.

B. M.

"My second request to the reverend ministers in these nations, is, that they would, without any more delay, unanimously set themselves to the practice of those parts of Christian discipline, which are unquestionably necessary, and a part of their work. It is lamentable that good men who enjoy such liberty, should settle themselves so long in the constant neglect of so great a duty. The common cry is, 'Our people are not ready for it; they will not bear it.' But is not the meaning, that *you will not bear the trouble which it will occasion?* If indeed you proclaim our churches incapable of the order and government of Christ, you give up the cause to those that withdraw from them, and encourage men to look out for better societies, where that discipline may be had. I only beseech you who desire to give a comfortable account to the chief Shepherd, and not be found unfaithful in the house of God, that you do not wilfully or negligently delay it, as if it were a needless thing; nor shrink from duty because of the trouble which attends it; for the most costly duties are usually the most comfortable; and be assured that Christ will bear the cost. I could here produce a heap of testimonies, of fathers and reformed divines, who inculcate this duty with great importunity. I shall only now give the words of two of the most godly, laborious, judicious divines, that the church of Christ had since the days of the apostles.

"But (saith Calvin) since some have a hatred and aversion to discipline, from the very name of the thing, let such consider, that if no society, nay, even a small family, can be preserved in a proper condition without discipline, it is much more necessary in the church, which ought to be kept in the most orderly state. For as the wholesome doctrine of Christ is the life of the church, so discipline in it is the sinews, by which all the members of the body adhere together, each in its proper place. Therefore, whoever wish to take away discipline, or would hinder its restoration, (whether this arise from their ignorance, or their endeavors) they certainly are promoting the utter destruction of the church. For, what will be the consequence, if every person may act as he please? But this would be the case, unless to the preaching of doctrine were added likewise private admonition, correction, and such like helps to support doctrine, and not suffer it to be useless. Therefore discipline is as a curb to restrain and subdue those who violently oppose the doctrine of Christ, or as a stimulus to stir up such as may be tardy. It is likewise used sometimes as a fatherly rod, by which more atrocious offenders may be chastised in the meek and gentle spirit of Christ. * * * *

"The very foundation of discipline is this; that private admonitions take place; that is if

any one doth not perform his duty willingly, or behaves with insolence, or doth not live orderly, or commits any thing which deserves reproof; that he suffer himself to be admonished; and that every one should admonish his brother when the case requires it. But especially the pastors and elders should be exceedingly vigilant; whose business it is not only to preach to the people, but to admonish and exhort from house to house, because they would be of little use by merely a general way of preaching; as Paul informs us, when he relates that he taught *publicly and from house to house*; and asserts that he was *pure from the blood of all*, because he had not ceased to warn every one night and day with tears."

He also adds, in sect. 4, respecting the necessity of it:—"They who are confident that churches can stand long without this band of discipline, are mistaken in their opinion; unless, forsooth, we can safely do without that which our Lord foresaw would be necessary for us." And in sect. 5: "And here the same rule is to be observed in the Lord's supper, lest it should be profaned by giving it promiscuously. For it is most certain that if he to whom the distributing of it is committed, shall knowingly and willingly admit an unworthy person, whom he ought justly to repel, he is then guilty of sacrilege, as if he should expose the Lord's body to dogs."

Mr. Baxter also quotes from Zanchius:—"This (discipline) was instituted by Christ, that it might be preserved as a peculiar treasure in the church; therefore let them who would banish it, know that they wish to banish Christ likewise. This is a part of the gospel of Jesus Christ; therefore let them who are unwilling to have it restored, know that they are unwilling the gospel of Christ should be restored as it ought to be. . . . If no family, no town, no city, no republic, no kingdom, nay, not even a little grammar-school, can be governed without discipline, how can the church be governed without it?

"But some will say: 'We are afraid of sedition and tumult.' We answer, Therefore neither should the gospel be preached. . . . Abroad, there is nothing which so much keeps back Papists and others, or at least prevents them from embracing the gospel, as the neglect of discipline in our churches. . . . To these churches flow all sorts of fanatics and ungodly persons, as to an asylum. Why so? Because there is no discipline there."

In conclusion Mr. Baxter says: "My third and last request is, that all the faithful ministers of Christ would, without any further delay, unite and associate for the furtherance of each other in the work of the Lord, and the maintaining of unity and concord in his church; and that, for these ends they would not neglect their brotherly meetings, nor spend them unprofitably, but improve them to their edification, and the effectual carrying on of the work."

In another place Mr. Baxter says: "There must be a prudent mixture of severity and mildness both in our preaching and discipline: each must be predominant according to the quality of the person, or matter that we have in hand. If there be no severity, there will be contempt of our reproofs. If all severity, we shall be taken as usurpers of dominion, rather than persuaders of the minds of men to the truth."

The Changeable—The Unchanging.

"Jesus Christ the same yesterday, to-day, and forever."

How beautiful thou art, O green, bright Earth! How sweet thy tones of music and of mirth! Thou hast bright laughing halos poured from heaven; Thou hast the cool, pale beams by moonlight given; And stars that flash out from their jewelled skies, And smile on thee, O Earth, with watchful eyes.

How beautiful! how beautiful!

Thou hast small flow'rets and green forest trees, Old silent hills, and summer bird and breeze; Thou hast the melody, so clear and sweet, Of winds and waters, when their voices meet; Thou hast bright faces round the clustered hearth, The infant's laugh—the songs of love and mirth.

How beautiful! how beautiful!

O Earth! thou home of lovely things and fair! Hath CHANCE a dwelling midst thy beauty rare? Go ask yon angry cloud that veils the sky; Go ask yon bud that blossoms but to die: Go ask the storm-wreathed hills, the leafless trees—

The turbid streams—the wild surging seas!

How mournful! Oh, how mournful!

Go ask each cherished home of happy years! The babe's sweet laugh hath changed to troubled tears!

The heart that clung to heart now clings no more;

Forsaken is the joyful love of yore; Death calls the loving and the loved away, And others fill their vacant seats to-day.

How changeable! Oh, how changeable!

And dost thou, CHANGE! bear universal sway? Can mortals pass not from thy realms away? There was a day of darkness and of doom, Which raised pale dwellers from the riven tomb; When angels trembled, and men fearless gazed; When on the quivering earth a Cross was raised!

How awful! Oh, how awful!

Upon that blood-red cross a MONARCH hung! An "ELDER BROTHER's" bleeding brow was wrung!

For man he bore the purple gauds of scorn, His kingly crown, a diadem of thorn! His heart, which thrilled with love so deep, so strange,

For man was probed! Thou wert not there, O Change!

How wonderful! how wonderful!

Ah, no, HE cannot change, that SAVIOUR KING! Whose song triumphal saints and angels sing: The same, when crushed to earth, his cross he bears—

The same, when soul-gemmed coronet he wears, The same, when coming in his bright array—The same, for ever, yesterday, to-day!

How glorious! how eternal!

"Not Yours, but You."

How widely did the apostles of our Lord differ from some of their so-called successors.—Paul's desire was, not to gain possession of the property of men, but to save their souls. He made everything else subservient to the noble, the sublime purpose of winning souls to the Redeemer. This rule is practically reversed by the Roman priesthood. Their ruling passion seems to be to secure a conveyance of the real estate of as many as they can induce to make it, for the benefit of the Church; and they will beleaguer the death-beds of their votaries, nor hardly allow them to die in hope of a peaceful resurrection, until they have provided by will for the desired transfer. If they fail to effect this, they inevitably succeed in exhausting most of their victim's property in masses for their souls, or by some other spiritual fraud. In nothing does the base and hypocritical character of these teachers more conspicuously appear, than in their direct contrast with the apostles of Christ in this particular. By whatever species of by-play, stratagem, or perjury, they may gain men's property, and through this promote the aggrandizement of a corrupt and persecuting Church, by such means they scruple not to work. The apostles, instead of establishing and glorifying a hierachal idol, sought the good of souls, and labored to bring them to the fold of Christ.

"Not yours, but you," is the appropriate motto, both for Christian ministers, and for Christians of every grade. They are presumed to cherish a *love* for souls. They have professed this in professing a *love* to God. If *love to God* be any more than a profession, it impels its possessor forward in his service, not of constraint, but of choice. This *love* endears every duty, lightens every yoke, relieves every burthen, carries every cross. Without *love to God*, the service of religion is intolerable; with it, nothing can be so delightful. The commandments which are hard are grievous to the sinner, and from which he instinctively recoils, it is the privilege and enjoyment of the Christian to respect. His heaven begins with the service of God, and the happiness of heaven is only consummated when he is permitted to serve him, "day without night, rejoicing," as do the angels.

Such is the nature and fruit of *love to God*. The presence of this grace is not supposable, without supposing the presence of the other grace—*love to man*. We are plainly cautioned against saying that we *love God*, while we *hate our brother*. The absence of *love to his brother*, shows a man hypocritical in professing *love to God*.

Not less just is the conclusion, if we *love our brother*, we shall labor for his highest good.—The work of love, on which Christ's disciples are sent, is to seek the salvation of men; to bring them to the fold of Christ, uniting them to the general assembly and church of the first born, whose names are written in heaven.—Their effort should be to persuade men to *repent*, to believe on the Lord Jesus Christ, to be *baptized*, and to observe all things whatsoever commanded of Christ.

This was the governing rule of the apostle's lives—seeking the salvation of men, not the possession of their wealth. How rare the grace—how difficult the work. What holy self-denial, what entire consecration, what intense wrestling of spirit in prayer, are needed in order to success in our personal efforts to bring men to Christ. We may ply the mind of man with arguments, bring home truth, and tell of the powers of the world to come, but even then there needs an intensity of spirit in employing the argument with God which, with the Patriarch, was called a *wrestling*. In pleading with our fellows, too, how much of the spirit of Christ is needed, in order to plead successfully. How different the result, when we go to them with

harsh denunciations and invective, from that which is often seen when, with the language which affection and tears prompt us to employ, we beseech them, in Christ's stead, to be reconciled to God. How hardly shall such language be resisted. They who can use it are known to have learned of Christ; and they are greatly sustained by him, in their quiet rounds, their humble, unostentatious, persevering, prayerful, personal labors for the good of souls. The piety which impels a man to such labors blesses its possessor, not less than the objects of its love. It is greatly needed to quicken the pulse of spiritual life, in hearts which have well nigh ceased to beat, and to make of spiritual dyspeptics, vigorous, cheerful, and labor-loving soldiers of the cross.

Michigan Christian Herald

Extracts from Rev. S. Shaw, A. M.
There is no greater contradiction in the world than that a man pretending religion, and yet ascribing it to himself; whereas pure religion is purely of a divine original: besides, religion doth principally consist in the subduing of self-will, in conformity to and compliance with the Divine will, in serving the interests of God's glory in the world.

Be ye persuaded that a man hath so much of God as he hath of humility, self-denial, and self-nothingness, and no more; he is so far of God as he loves him, honors him, imitates him, and lives to him, and no farther.

Religion begets a chaste and virgin love, in the soul, toward that blessed God that begot it; it bathes itself in the fountain that produced it; and suns itself perpetually in the warm beams that hatched it.

Every religious soul hath such a taste of God, even in this life, which, though it do not perfectly fill him, yet doth perfectly assure him where all fulness dwells.

A false and slight religion may serve to tie men's hands, and reduce their outward actions to a fair seemliness in the eyes of men: but true religion's main dominion and power is over the soul, and its business lies mostly in reforming and purging the heart, with all the affections and motions thereof. It is not a battering ram coming from without, and serving to beat down the outworks of open and visible enormities of life, but it enters with a secret and sweet power into the soul itself, and reduces it from its rebellious temper, and persuades it willingly to surrender itself, and all that is in it.

Men may be as far from the kingdom of heaven in their mere spiritual forms, and orthodox opinions, as they were in their more carnal and erroneous, if they take up their rest in them.

But these ecstasical souls, though they may blaze like a comet, and swell like a torrent or a laced flood for a time, and shoot forth fresh and high for a season, are soon extinguished, emptied, and dried up, because they have not a principle, a stock to spend upon, or, as our Saviour speaks, *no root in themselves*.

The true Christian is not kept back from sin as a horse by a bridle, but by an inward and spiritual change made in his nature. On the other hand, if he employed himself in any external acts of moral or instituted duty, he does it freely, not as of necessity or by constraint.

I do not think it so proper to say that a good man loves God and all righteousness and holiness, and religious duties, by a virtue of a command to do so, as by virtue of a new nature that God hath put into him which doth instruct and prompt him so to do.

If you ask me what I think of afflictions: I confess God doth ordinarily use them as means to make good men better, and it may be sometimes to make bad men good; these may be as weights to hasten and speed the soul's motions toward God, but they do not principally beget such motions. If you ask me of temporal prosperity, commonly called mercies and blessings, of promises and rewards propounded: I confess they may be as oil to the wheels, and ought to quicken and encourage to the study of true and powerful godliness; but they are not the spring of the soul's motion: they ought to be unto us as dew upon the grass, to refresh and fructify the soul; but it is the root which properly gives life and growth.

Christian Intelligencer.

Beauties of the Heavens.

The Chaldeans and Egyptians were, probably, the first discoverers of the science of astronomy; but at what precise period the heavens were arranged into constellations, is not exactly known. La Place fixes the time fourteen years before the Christian era; but Sir Isaac Newton, published an opinion based, as he believed, on reliable data, that the constellations were signs and figures used to commemorate the achievements and memory of the Argonautic expedition. It should be remembered, however, that some of the constellations refer to a period and circumstances higher or of more remote antiquity than that event. The most probable origin of them is, that they were Chal-

dean and Egyptian hieroglyphics, intended to perpetuate by imperishable record, the memory of the times in which their discoverers lived, their religion, manners and achievements in the arts and history. There is a grandeur in the idea of thus enrolling their history among the stars, those bright-eyed sentinels of heaven, which must survive and stand as living, blazing characters, to the end of time.

The benefits arising from the study of astronomy have not been sufficiently appreciated, except by the navigator, and to him it is an unerring guide, which enables him to pursue his way through the trackless seas, and to ascertain his exact position, the distance he has travelled, and the rocks and shoals which lie in his path. It is only by astronomy (for on it the science of navigation is based) that these things are fully and particularly known. In this light alone it has become a vast importance to trade and commerce, by promoting intercourse between the most distant nations. If science has explored almost every region; if politics and philosophy have opened communications with the remotest kingdoms of earth; if alliances have been formed with the most distant races of mankind; if traffic has exchanged her multarious productions with every continent, island, and ocean, it is, in a great degree, in consequence of the aid derived from the never-varying stars, which go before the mariner, "like a pillar of fire," to guide him on his way. The science of astronomy lies at the foundation of our geographical knowledge, it is subservient to the purposes of universal commerce; it determines the seasons, and directs the operations of the husbandman; it supplies us with an equitable standard of time, and settles the events of history; it lends its aid to the propagation of religion, and undermines the foundation of superstition and astrology. Above all, it illustrates the glory of the perfections of the Deity, displays the extent and grandeur of his universal empire, affords subjects of divine contemplation, enlarges the conception, and invigorates the mental powers; counteracts the influence of pride, and promotes the exercise of humanity; prepares the soul for the employments of the future world, and demonstrates that the Creator has in his power to open up endless, diversified sources of happiness to every order of his intelligent offspring, throughout all the revolutions of eternity.

Before astronomical calculations were made with any degree of accuracy, the Greeks marked the rising of Arcturus, the Pleiades, and Orion, to determine the season of agricultural labor; and should the knowledge we now possess of astronomy be obliterated by any moral or physical convulsion, mankind would again be necessitated to return to this mode of determining the seasons. The rising of Sirius with the sun announced to the Egyptians the period when they might expect the overflowing of the Nile, and the time to sow their grain, make their canals and reservoirs, and prepare for their coming harvests.

We cannot contemplate the innumerable worlds which exist throughout the immensity of space; the countless intelligences that people them; and the peculiar displays of Divine benignity enjoyed in every world, without being overpowered in our conceptions, and we are ready to exclaim, "What is man, that Thou art mindful of him?" In the vast field of astronomy the most luxuriant mind or imagination may revel at will; and in its boldest flights, it can scarcely soar beyond the reality of the magnificent objects which exist within the range of creating intelligence.

Arthur's Home Gazette

Christ Suited to our Wants.

Christ came into the world to meet the great wants of man's nature and condition, and in proportion as we realize our wants do we realize his worth and appreciate his work. Indeed we can never fully comprehend the character and the work of Christ till we view them subjectively in their adaptation to ourselves.

Our first great part as spiritual beings arises from our ignorance—a want of knowledge both of God and of our own duty and destiny. Upon these points philosophy has vainly attempted to shed light. "The world by wisdom knew not God." Pitiable, indeed, were the endeavors of sages and moralists of antiquity to solve the problems of man's existence and his relations to a higher power; and no less pitiable attempts of modern infidel philosophers—though they have conducted their inquiries under the reflected light of Revelation to solve these same problems without the recognition of man's fall and redemption, of God's moral government, and the way of salvation by Christ. Once throw the mind out of the sphere illumined by the Gospel, and it wanders in the blackness of darkness forever. There is no such thing as coming to a knowledge of the truth, to a satisfactory solution of questions over which the mind wearies and the heart aches. But in Christ are hid all the treasures of wisdom and of knowledge. He has revealed all necessary

moral truth; he has procured for us the inward teaching of the Holy Spirit; he is at all times the guide of those that put their trust in him. Christ is made to us Wisdom.

Our next great want arises from our state of condemnation. As transgressors of the law, guilty and condemned, we meet justification, of a righteousness by virtue of which we may stand before the Judge of all the earth as if we had not sinned. For this repentance cannot avail; this no voluntary sacrifice on our part can procure; this no work of supererogation by ourselves or others, even if these were possible, could ever demand. We must be delivered from condemnation by a power extraneous to ourselves; our righteousness, the ground upon which we stand, must be provided by one capable of making or of enduring an expression of God's regard for his violated law, which shall be equivalent, for all moral purposes, to the infliction of the penalty upon each transgressor. This Christ has provided; his merits atone for our sins. He is made to us Righteousness.

Our next great want arises from the corruption of our nature; the want of sanctification. This want is real, it is felt, it is universal; it is testified by thousands of smoking altars and by millions of bleeding, aching hearts. We are depraved beings! We know it, we feel it, we are wretched because of it: and we cannot be truly happy till we are sanctified. Education, social refinement, outward improvement, these will not meet the deepest want of the soul.—Sanctification alone can meet it; the communication of a higher life, commensurate with the soul's powers and capacities, and its immortal being. This, too, must be accomplished, at least in part, from without, and by a Higher Power; yet not mechanically, but through the truth. And of this work Christ, by his word and by his spirit, is the author. In communion with him we feel an impulse toward a higher life; by the communication of his grace our souls are purified. He is made to us Sanctification.

There is yet another great want, arising from our position in this world as a state of probation; it is the want of spiritual help—of an assured deliverance under the trials of life, in the hour of death, and for eternity. This, nothing within ourselves can furnish; this, no arm of flesh can bring us; this, nothing in the world can give. But this, in its fullest extent, Christ affords. He is made to us *Redemption*, complete and eternal.

Since, then, Christ is so wonderfully adapted to our every want, as spiritual and immortal beings, how should we accustom ourselves to go to Him, and to confide in Him! And how shall each new contemplation of Christ in his word and ordinances renew towards Him our gratitude and love.

Independent.

Comfort in Sorrow.

The Christian has sources of enjoyment of which the man of the world knows nothing.—Religion, however, does not exempt him from the ordinary afflictions and calamities of life, neither does it take from him those tender susceptibilities which make him sensitive to the action of outward things. He cannot view with indifference the clouds which gather upon his prospects; he cannot bear unruffled the storms and tempests which sometimes howl and beat around; no, sorrow depresses him as well as other men. He can feel the loss of worldly substance and the removal of friends, for he is no stranger to strong attachments, or the sympathy which feels for others, and know that it is more blessed to give than to receive. But in all his losses, trials, and bereavements, he has sustaining principles which forbid his sorrowing as those who have no hope. In some of the bereaving dispensations of Providence, the world looks like a desert, and joy a desolation; but the assurance that "all things work together for good to them that love God," that "these light afflictions are only for a moment," brings a solace and peace to the wounded heart, which the world can neither give nor take away.

Whatever be the trial, whether personal or relative, it will be transitory. The storm is passing, and it will soon cease: the night is far spent, the day is at hand, and calmer hours and richer enjoyments may yet be realized.

The pang is transient, the bliss beyond is eternal; the road is rough but short, the enjoyment to which it leads is felicitous and abiding. With such assurance the Christian can afford to wait, and, if the will of God be so, to suffer during this earthly pilgrimage. Divine grace can sanctify to his soul's everlasting good every earthly grief; and nerve him with a spirit of patient waiting for the glory that shall be revealed. If a partaker of the sufferings, so shall he be also of the succeeding triumph.

"Who suffer with their Master here,
They shall before his throne appear,
And by his side sit down.
To patient faith the prize is sure,
And all who to the end endure
The cross, shall wear the crown."

Episcopal Recorder.

Dreaming.

Said Cecil, "No man begins to slumber in religion, but he falls into some golden dream." There is a great deal of dreaming in the religious world, which has a powerful and deleterious influence over the mind and conduct.—Perhaps this may be accounted for, from the fact that the victim continues to slumber and takes his dream for reality, without making any effort to correct his mistake. The literal dreamer takes the impression made upon the mind for a reality, as long as he sleeps; but the moment he awakes and compares it with the truth, he sees the mistake at once.

Common dreams are superinduced by associations, not directed by reason as in a wakeful state. They are often strange exaggerations and perversions. A gentleman retired to bed with a bottle of hot water at his feet, and dreamed of walking over the heated earth of Mt. Etna. Another, having thrown off the bed clothes in sleep, after reading an account of the colonies at Hudson's Bay, dreamed of spending a winter in that cold climate. Dr. Reid relates of himself that the dressing of a blister on his head being disturbed, he dreamed of falling into the hands of Indians and being scalped. A gentleman dreamed of the sun's rising in the west, attaining the zenith, and then returning to the same horizon. He awoke, and a bright star was beaming in at the window. An officer in the expedition to Louisburg in 1758, possessed such a remarkable peculiarity, that his friends could produce any dream they pleased by whispering in his ear. They once conducted him through a quarrel which ended in a duel, he firing a pistol placed in his hands, which awoke him.

Thus I fear many professors of religion are dreaming. They imagine that the secret of happiness is to be found in the things of this world—in houses, lands, worldly pleasure, fame! It must be so; else why do they labor so assiduously to obtain them, and neglect entirely the prayer and conference meeting, if not the public worship of God? Why try every means which the ingenuity can invent—why exert every power of the mind, and strain every muscle of the body to secure a *bubble*, and at the same time disregard a most brilliant, enduring, and inestimable crown proffered to them? They may think that they are awake, but it cannot be. They must be asleep, and urged forward in their career by some fancy sketch, which glitters, dazzles, and allures them.

Multitudes are so much under the influence, and governed by their dreams, that the cross of Christ has no attractions, the invitations of Heaven are unnoticed, and they forget that they are treading on the very brink of eternal despair! The fact is that Satan by whispering in the ear can cause any dream he pleases, and thus successfully accomplish his object. His servants are in a dangerous condition. The reason why our common dreams, however extravagant, are not very deleterious, is, because that upon awaking they can easily be corrected by the truth. There is danger that the spiritual dreamer will never awake in this life, and of course will not correct the illusion which deceives him! God have mercy upon him.

Morning Star.

The Love of a Dog to his Master.

The pious Flavel has, in his writings, many meditations on the *heavenly use of earthly things*, in which lessons of wisdom and piety are derived from even the most ordinary things.—One of these meditations is "upon the love of a dog to his master." It is worth reading:

How many a weary step, through mire and dirt, hath this poor dog followed my horse's heels to-day, and all this for a very poor reward! for all he gets by it at night, is but bones and blows. Yet will he not leave my company, but is content upon such hard terms to travel with me from day to day.

O my soul! what conviction and shame may this leave upon thee, who art oftentimes even weary of following thy Master, Christ, whose rewards and encouragements of obedience are so incomparably sweet and sure! I cannot beat back this dog from following me, but every inconsiderable trouble is enough to discourage me in the way of my duty. Ready I am to resolve as that scribe did, (Matt. 8:19), "Master, I will follow thee whithersoever thou goest;" but how doth my heart falter, when my heart must encounter with the difficulties of the way. Oh! let me make a whole heart-choice of Christ for my portion and happiness! and then I shall never leave him, nor turn back from following him, though the present difficulties were much more, and the present encouragements much less.

The same excellent writer has another meditation, the subject of which is, "*the catching of a horse in a fat pasture*":—

When this horse was kept in poor short leas, where he had much scope, but little grass, how gentle and tractable was he then. He would not only stand quiet to be taken, but come to hand of his own accord, and follow me up and down the field for a crust of bread, or handful

of oats; but since I turned him into this fat pasture, he comes no more to me, nor will suffer me to come near him, but throws up his heels wantonly against me, and flies from me as if I were rather his enemy than a benefactor. In this I behold the carriage of my own heart towards God, who, the more he hath done for me, the seldomer doth he hear from me. In low and afflicted state, how tractable is my heart to duty. Then it comes to the foot of God voluntarily. But in an exalted condition, how wildly doth my heart run from God and duty! With this ungrateful requital God faulted his own people, (Jer. 3:31), teachable and tractable in the wilderness, but when fattened in that rich pasture of Canaan, "then we are lords, we will come no more to thee." How soon are all God's former benefits forgotten!—And how often is that ancient observation verified even in his own people:

"No sooner do we gifts on some bestow,
But presently our gifts gray-headed grow."

But that is a bad tenant that will maintain a suit at law against his landlord with his own rent; and a bad heart that will fight against God with his own mercies. I wish it may be with my heart, as it is reported to be with the waters in the kingdom of Congo, that are never so sweet to the taste, as when the tide is in at the highest.

Good Manners.

It is not enough that we *act kindly* and *mean kindly* in our intercourse with our friends or strangers; we must make manifest kindly *feeling* by a kindly and conciliatory *manner*. At a period when the drift of education sometimes appears to condemn, conquer, and entirely annihilate feeling, this will be difficult; for widely different is the manner which is *taught*, however perfect may be its propriety, its gentleness, its suavity, to that which springs from the heart, and has its origin in overflowing and unselfish feeling. But as the heart—has feeling anything to do with our behavior to a perfect stranger, an acquaintance of the hour, whom in the whole course of our life we may never meet again? It has, and it may be productive of good, both to ourselves and others. The great, the good, the mighty and most merciful Creator of heaven and earth disdained not, even in the midst of this stupendous creation, to bid the earth bring forth her flowers, not to serve as food or shelter, or absolute use in the common meaning of the word, put simply to beautify, to enliven, to rejoice, to fling a gladness and a sunshine on the desert waste, and weary wilderness, and add beauty and rejoicing even where all around is joy; and as flowers to the earth, so is kindness to the man. It will not remove grief, nor give him what perchance he needs, but it may cause a flower to spring up in the lonely recess or careworn furrow of his heart, whose memory may linger long after the flower has perished. And shall we scorn the power that will do this? Shall we think a flower of half an hour's growth too worthless to be given, too trifling to be gathered? Oh! let us not encourage such a thought. We may know, indeed, nothing of the stranger with whom, for a brief hour, we may be thrown; but that very ignorance should urge us to courtesy and kindness. His course may have been one of care, his present lot a waste, and a gentle tone and kind manner may be to him as the flower in the desert, wiling him a brief while from his own sad thoughts. We are not placed here to live for ourselves alone, and more powerfully than aught else, if it *spring from the heart and have its birth in feeling*, will a kind and gentle manner rivet the links of brotherhood, bid us feel we are all children of one common Father, and so strengthen our love in Him, and for each other.

Women of Israel, by Aguilar.

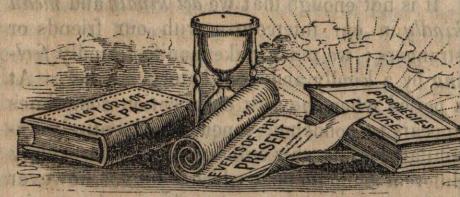
Depopulation of Oceanica.

We published, on Thursday, a paragraph, giving the results of a recent enumeration of the people of the Hawaiian Islands, which, like all similar accounts from Polynesia, exhibits in a melancholy light the process of depopulation which is now going on, and for a long term of years has been going on, in those interesting regions. The general law under which barbarous tribes, existing in a state of nature melt away in the face of civilized races, is well understood, and nowhere better than on our own continent, where the red man vanishes from before his white rival like a fog-wreath under the morning sun. But it is not this law to which we must look for the decay of the Polynesian families, unless in the great New Zealand Islands, where recently, actual colonization and the strength of the British arms have struck a direct and deadly blow at the native race.—Colonization, properly speaking, has not been attempted in the other isles of the Pacific; and in none of them have there been long and bloody wars waged by European invaders. They have been for years the scenes of missionary enterprise, where religion and civilization have been

sown together in a ready field, and peace has succeeded a former era of strife.

Before the missionaries came, the islanders were rapidly decaying; and their presence and humane efforts have been unavailing to arrest the decrease. We can understand how, when left to themselves, in a state of constant warfare, isle with isle, tribe with tribe, and almost man with man, professing a religion of massacre and a code of systematic infanticide, their numbers continually decline. The difficulty is to account for their diminution now, when all known causes of depopulation have been removed, and a salubrious climate and fertile soil invite the rapid multiplication of the species.—Neither famine nor pestilence have had a share in the work, the cause of which is a mystery that baffles every conjecture. It seems a thing of fate—strange, mournful, and impenetrable. The looker-on in vain tortures his ingenuity to discover the portentous secret. The shaft flies from an invisible bow. The victim falls here, there, everywhere—singly, not in multitudes, and therefore so quietly that the mortality is scarcely noted or thought of, until annually, the aggregate of death is made known, and contrasted with the inferior aggregate of births.—Perhaps it is not altogether so much the difficulty that more persons die in the Pacific islands, in proportion to the population, than in any other countries, as that fewer are born there.—The river of life is poisoned at its fountain.

Philadelphia North American.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 12, 1851.

All readers of the HERALD are most earnestly besought to give room in their prayers, that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dis-

THE FAMILY.

BY REV. HORATIO BONAR.

It was God's purpose from the beginning, not merely to redeem for Himself a people out of a world of sinners, but to bring that people into a peculiar relationship to Himself. It was his purpose to draw them nearer to Himself than any other order of his creatures, and to establish a link between them and Godhead of the closest and most peculiar kind.

To carry out this purpose was the WORD made flesh. "He took not on him the nature of angels, but he took on him the seed of ABRAHAM." "Forasmuch as the children were partakers of flesh and blood, he himself likewise took part of the same."

Thus a new relationship was established, such as, till then, could never have been conceived of, as even possible. The tie of creation, though not dissolved, was now to be lost in the closer, dearer tie of kindred. "Both He who sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." He calls them *brethren*, and they call him *brother*. Being "made of a woman," he has become partaker of our lowly humanity, so as to be bone of our bone, and flesh of our flesh; and we being "born of God," are made partakers of the Divine nature, becoming "members of his body, of his flesh, and of his bones." Thus the saints are the nearest kinsmen of the Son of God; and if of the Son, then of the Father also, as he hath said, "I and my Father are one." "believest thou not that I am in the Father, and the Father in me?"

It is thus that the family relationship is formed, and God's original design carried out. For thus it is written, "As many as received him, to them gave he power, (or the right) to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of man, but of God." And again, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We are elevated to creation's highest level. We are brought into the inner circle of the Father's love,—nearer his throne, nearer his heart than angels, for we are the body of Christ, and members in particular, "the fullness of him that filleth all in all."

Out of this new link there springs the family bond between us and the God and Father of our Lord JESUS CHRIST; "his Father and our Father, his God and our God." And it is especially in this name of *family* that God delights. He has many names for his redeemed. They are his chosen ones, his people, his flock, his heritage. But it is, as his *family*, that he speaks of them oftenest, and it is, as such, that he bends over them so fondly, as over his

first-born—the children of his heart and the desire of his eyes.

But it is needful that we inquire farther concerning this family, and learn from God's own account of them, who and what they are. By nature they are children of wrath, even as others. And thus far, there is no original difference between them and the world. But they are the chosen of the Father, "Chosen in CHRIST before the foundation of the world." This is their true ancestry, and this is their chiefest glory. "They are predestinated to the adoption of children by JESUS CHRIST to himself, according to the good pleasure of his will!"—Eph. 1:5. They are quickened together with CHRIST, from being dead in trespasses and sins, and raised up by the exceeding greatness of God's power, the same mighty power by which he wrought in CHRIST when he raised him from the dead.—Eph. 1:19.—They are saved by grace through faith, and that not of themselves, it is the gift of God.—Eph. 2:8.—They are reconciled to God by the death of his Son.—Rom. 5:10. They are delivered from a present evil world according to the will of God their Father.—Gal. 1:4. They are washed in the blood of JESUS, and justified by faith in his name. They are redeemed from their vain conversation, not with corruptible things, as silver and gold, but with the precious blood of CHRIST, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for them.—1 Pet. 1:9. They are made heirs of God, and joint heirs with JESUS CHRIST; kings and priests unto God, who are to reign with CHRIST for ever over a redeemed and restored creation. Such is the family. Surely they are high-born. Their ancestry is from eternity. Their descent is from the King of kings. They are of the blood royal of heaven. And though their present condition be a lowly one, their prospects are the brightest that hope ever painted; brighter than what eye hath seen, or ear hath heard. It doth not yet appear what they shall be; but they know that when he shall appear, they shall be like him, for they shall see him as he is.—1 John 3:2.

But apart from these descriptions which encircle the saved family with such peculiar glory even here, their simple condition of being God's *family* calls for a little farther notice. For it is not outward circumstances that form, or give interest to, a home or a family; it is the living pulse of affection that is beating there. Neither earthly pomp, nor earthly poverty, can materially alter the inward character of that little circle of human hearts which man calls a family. Bright skies and sunshine cannot weaken or sever the bond; neither can they allure them away from rejoicing in each other's joy and love. Dark days and tempests cannot sunder them; they do but make them gather more closely together, as being all in all to each other then. So with the family of the redeemed. It is not their outward circumstances or prospects that gave them the name; it is something far tenderer and deeper than these. It is the pulse of heavenly affection, throbbing through every member, and coming down from the infinite heart above; it is this that makes them what they are. It is under this aspect that God delights to look upon them. It is for this reason, especially, that he has given to them the name they bear.

The word *family* is a sacred one, even among the children of the world. There is a hallowed tenderness about it, which few, save the *wickedest*, do not in some measure feel. One of their own poets has thus expressed the feeling:—

Beneath the foulest mother's curse,
No living thing can thrive;
A mother is a mother still,
The holiest thing alive.

I by no means accord with the sentiment contained in these words; the language is too strong. Still it shows the world's feeling as to the strength and sacredness of the family bond. And there is much of truth contained, or at least implied in it. No other earthly circle can be compared with that of the family. It comprises all that a human heart most values and delights in. It is the centre where all human affections meet and entwine, the vessel into which they all pour themselves with such joyous freedom. There is no one word which contains in it so many endearing associations and precious remembrances, hid in the heart like gold. It appeals at once to the very centre of man's being,—his "heart of hearts." All that is sweet, soothing, tender, and true, is wrapped up in that one name. It speaks not of one circle or one bond; but of many circles and many bonds,—all of them near the heart. The family home, the family hearth, the family table, family habits, family voices, family tokens, family salutations, family melodies, family joys and sorrows; what a mine of recollections lies under that one word! Take these away, and earth becomes a mere churchyard of crumbling bones; and man as so many grains of loosened sand, or at best, but as the fragments of a torn flower, which the winds are scattering abroad.

All that is beautiful in human relationship, or ten-

der in human affection, or gentle in human intercourse;—all that is loveable and precious in the movements of a human heart from its lowest depth to its uppermost surface, all these are wrapped up in the one name of family. For close-knit bonds, for steadfast faithfulness in love, for depth of sympathy, for endurance in trial and nature—where shall we find any thing that can be compared to the story of earth's family circles? Conjugal love, parental love, filial love, brotherly love, sisterly love,—all are here.—The many streams of human affection empty themselves into it, or flow out of it for the fertility and gladness of the earth.

We need not wonder, then, that this name should be chosen as one of the Church's peculiar names.—God delights in it as the name by which his company of chosen ones is to be specially called. THE FAMILY OF GOD—that is the Church's name. As such he dwells in the midst of it, cares for it, and watches over it. His dealings with it are those of a father—fond, yet strict—loving, yet wise—sitting amongst his children, having his eye on each, and ordering in his gracious wisdom all the concerns of his household.

His *heart* is there! Yes, it is in his church that God's heart may be said specially to be. There it unfolds itself in a way, such as it can do amid no other order of his creatures. There it shows itself in all its manifold fulness, such as it has no scope for elsewhere. It is in the family alone that the one thing we call affection or love, is divided and spread out, like a sunbeam in the rainbow's seven-fold hues, there to display itself in all the rich tints of hidden beauty. So it is in the Church alone, that the love of God is fully seen, not merely in all its intensity, but in all its varied riches. All kinds of love are unfolded there. There is room for such wide variety of affection, both between the Head and the members, and between the members one with the other, that it seems as if there had been given new powers of loving, as well as new objects to love.

No doubt there are other names for the saints besides this one. But none of them expresses what this is intended to do. God calls them his *flock*, which implies tender watchfulness on his part, and dependent helplessness on theirs. He calls them a *vine*, denoting their oneness, as well as the unceasing nourishment that is ever circulating through them from the parent stem. He calls them a *temple*, signifying their compactness of structure, symmetry of design, beauty of form, and above all, fitness for the inhabitation and worship of JEHOVAH. He calls them a *body*, to set forth, not merely their comely proportions, but their marvellous unity and conscious vitality of being, as well as the closeness of the binding tie, and their various serviceableness to each other. He calls them a *city*, intimating their happy community of privileges and rights and well ordered government; the security, peace, abundance which they enjoy; the comforts of neighborhood with all its cheerful greetings and mutual offices of love. He calls them a *kingdom*, as expressive of their high and honorable estate, of the royalty, the glory, the dominion, of which they have been made the heirs.

But various and expressive as are these well-known names, they are still imperfect. They describe as it were only the outer circles, each name a circle of its own. But the inner circle—the inner region of our spiritual being they do not touch upon. It is that well-known word, that magic name, a *family*, which alone can express all that God sees of what is comely and tender, loving and loveable in the Church of CHRIST, into which he is pouring his love, through which he delights to see that love circulate un hindered, and *out of* which he expects that love to flow abroad.

There is one thing that strikes us much concerning this family. It is the way in which CHRIST speaks of the special interest which he takes in each member. "Those that thou gavest me I have kept, and none of them is lost."—John 27:12. How like the family feeling! Each name, each face is known; known so familiarly that the least and youngest would at once be missed. The place where each sits, the room which each occupies, the time of their going out and coming in; their looks, their habits, their tones, are so thoroughly known, that the moment any one is absent he is missed. And then no other can supply his place. His absence makes a blank which none but himself can fill. An acquaintance or fellow-townsman may drop away and never be missed. His place is easily filled up by another. Not so with a member of the family. A break there is a dismal blank: and when death has carried off a brother, a sister, or a parent, who, or what, can ever fill their room? When one flower fades, another springs up, fresher perhaps and more fragrant—and we forget the faded one. But the withered family flower can have no successor: it dies, and there is a blank for ever. Might it not be with some such feeling that JESUS looked around upon his vast household circle, and, while surveying each well-known face, gave thanks that not one was lost: as if he could not have spared so much as one of those whom the Father had given him.

Oh, the deep interest which JESUS takes in each! Truly it is a personal and peculiar attachment to each member. Do we not loose much by forgetting this? Even in human things we are apt to overlook this. We call the feeling which the Father entertains to each of his children, love; and well we call it so; but this is not all. There is a difference in the love he bears to his eldest and his youngest born; a difference in the case of each, called forth by the peculiar character of each. It is this minute and special love which is so precious. Were it not for this, we should feel as if we had only part of our Father's heart, as if we had not all that of right belongs to us. But, realizing this, we feel as if we had his whole heart, and yet our having the whole did not rob our brothers and sisters of any. It is with a family as with the sun in the firmament. It is the property of all, and yet each has the whole of it. Even so with JEHOVAH our heavenly Father; even so with JESUS our elder brother. His is a special, personal, peculiar love, just as if he loved no other, but had his whole heart to spare for us. His is a minute and watchful care, bending over *each*, day and night, as if he had no other to care for. How sweet to think that each of us is the special object of such personal attachment, the peculiar object of such unwearied vigilance! What manner of love is this! Now we believe and are sure that we shall be fully cared for, and not one want or sorrow overlooked. Now we know that "all things shall work together for our good," and that the end of everything which befalls us here shall be light and glory forever! "I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end."—Jer. 22:11. "As one whom his mother comforteth, so will I comfort you."—Isa. 66:13. "Like as a father pitieh his children, so the Lord pitieh them that fear him."—Psa. 103:13.

It is sweet to realize the common love flowing out of the Father's bosom to the whole happy household of his saved ones; but it is no less sweet, specially in the day of trial, to dwell upon the personal love he bears so peculiarly to each. It is blessed to identify ourselves with such a family who are all joying in the sunshine of paternal love; but it is as blessed at times to isolate oneself and realize the individual love which is our own peculiar heritage. Thus felt the Bride when she said, "Let him kiss me with the kisses of his mouth, for thy love is better than wine." "I am my beloved's, and my beloved is mine."—Songs 1:2; 6:8.

It was first when the Holy Spirit opened our ears to listen to the tale of love which the Gospel brought to us, that we sought our Father's house, and rested not till we had found ourselves in his embrace. It was then when first we received "the gift of God," and understood the love which that gift declared, that we took our place in the family circle, tasting the plenty of our Father's table, and enjoying the sweetness of our Father's smile. And even as we entered in, so are we to abide for ever; "rooted and grounded in love," realizing the words of Jesus, "as the Father hath loved me, so have I loved you: CONTINUE YE IN MY LOVE."—John 15:9.

THE DAYS OF NOAH.

"Awful as the contemplation of the deluge is, yet there is another revolution in prospect still more momentous and awful. There shall not, indeed, be an overwhelming flood of water upon the earth, but a stream of devouring fire, which will burn up all the works of nature and of art. A sudden destruction shall come upon the workers of iniquity, and as it was in the days of NOAH, so shall it be then: 'They were eating and drinking, marrying and giving in marriage, until the day that NOAH entered into the ark: and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.'—Matt. 24:38, 39. Infidelity and immorality will prevail to an extraordinary height in the latter days; and though the prophetic signs will be clear and striking to considerate and religious minds, yet upon the generality of men it will have no effect. 'Blessed are those servants, therefore, whom when the Lord cometh he shall find watching.' When destruction shall come as a whirlwind, and vengeance shall be poured down from on high, they shall be safe, being sheltered in the ark of divine mercy. Then cometh the judgment, when all the mysterious ways of Providence shall be cleared up, and every dispensation thereof be fully vindicated, to the confusion of the wicked and the glory and happiness of the righteous."

"The solemn scene ended, and old things being done away, 'all things shall become new.' There shall be 'new heavens and a new earth,' in which righteousness only shall dwell. 'Peace shall flourish in that happy state; mercy shall descend thereon as the dew, and righteousness spring out of the ground.' No evil, either natural or moral, shall disfigure it, for 'all shall know and obey the Lord, from the least even to the greatest.' The inhabitants of that world shall not labor in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord [or of the MESSIAH] and their offspring with them. And it shall come to pass, saith the Lord, 'that before they call I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together; and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.'—Isa. 65:17, &c.

"What a glorious prospect is here expanded to the

view of the Christian! Is he apt to look back with a kind of regret upon a paradise lost, through the weakness of our first parents? He turns with rapture to contemplate a paradise before him infinitely more glorious, in which is the pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb. 'In the midst of the street of it, and on either side of the river, there is the tree of life, bearing twelve manner of fruits, and yielding her fruit every month; and the leaves of the tree are for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.'—22:2, 3, 4, 5.

If the Christian looks back upon a world destroyed by water, and sees the ark preserving NOAH and his family, with the various living creatures necessary to stock the new world, he admires the wonderful goodness of God blending itself with his judgments; and on viewing in prospect the last dreadful destruction of the earth, he rejoices that there is a salvation appointed for all who shall flee from the wrath to come, and also an inheritance reserved for them, which is incorruptible, undefiled, and that fadeth not away.

The covenant made with NOAH is typical of that made by CHRIST for the preservation of his Church: 'For this is as the waters of NOAH unto me, saith the LORD; for as I have sworn that the waters of NOAH should no more go over the earth, so have I sworn that I would no more be wroth with thee nor rebuke thee. For the MOUNTAINS SHALL DEPART, AND THE HILLS BE REMOVED, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee.'—Isa. 54:9, 10.

It is an unspeakable blessing to be interested in this divine and precious promise—to be included in that covenant of grace to which it is given. Many, however, are professedly baptized into communion with CHRIST's spiritual body, who have never been renewed in the disposition of their minds. A mere outward profession of Christianity, and attaching ourselves to some branch of the Christian Church, gives no man a claim to the promise, but will rather serve to add to his condemnation in the world to come. There was an unrighteous, idolatrous HAM in the ark, who inherited a curse instead of a blessing; and the same will be the case with respect to many now in the visible Church of JESUS CHRIST.—In her communion, it is to be feared, there are numbers who are not united to the HEAD by a true and living faith, who marvel much at the declaration of TRUTH itself, 'YE MUST BE BORN AGAIN,' (John 3:7) —who know nothing of real religion, are destitute of all pious feeling, and who, when tried in the balances of the sanctuary, will be found wanting. Nothing short of 'BEING BORN OF THE SPIRIT,' can make us heirs of the promise, children of God, and consequently inheritors of the kingdom of heaven.

Let it be, therefore, our serious care and concern not to have 'the form of godliness' merely, but the 'power of it also,' (2 Tim. 3:5,) in our hearts, and manifested in our lives and conversations. NOAH walked with God in this manner, and had that rest, both here and hereafter, which his name implied; and hereby we also must live in all holy obedience, in the midst of 'a dark and corrupt generation, as lights of the world,' (Phil. 2:15,) if we would enter into that rest 'which remaineth for the people of God.'—Heb. 4:9.

Sears' Bible Biography.

INCREASE OF THE EARTH'S POPULATION.

A few weeks since we showed that if the population of the earth should continue to increase at its present ratio for one thousand years, that there would not be room for the race to exist on it. The following article, from the pen of Rev. J. S. C. ABBOTT, published in the New York *Evangelist*, Jan. 12, 1843, substantiates the same view.

No Christian doubts, that about six thousand years ago, this world was prepared for the abode of its present inhabitants, and that the time will eventually come, when it will be destroyed by fire. That this globe had a beginning, and will have an ending, is the undoubted faith of every believer in Christianity. When will this terrific conflagration take place? Is it to be expected within a few months, or within a few years: or are countless ages still to roll on, before the archangel's trump shall utter its peals, and the earth and all that are therein shall be burned up?

There are certain facts which seem to indicate that the end of all things is at hand. If the number of births to the world exceed the deaths, in any ratio, the time must of course eventually come, when the world will be so crowded with inhabitants, that it can hold no more—that there will not be room for another individual to stand upon the surface of the

globe. Now it is an unquestionable fact, that the number of births do very decidedly exceed the number of deaths, and that in a ratio continually and rapidly increasing. And all things are now tending to magnify that increase. Wars are becoming rare, and it is probable that soon that terrible desolation of the human family will disappear forever. Medical skill is making rapid advances in curing diseases, and in guarding the system against their approach. Comforts are multiplied, which shield the infant from exposure, give vigor to the frame, and prolong our days. And from these causes, and others, each succeeding year the excess of births over deaths must be increasing.

But even at the present comparatively slow rate of progress, when vice and crime are doing so much to retard the progress of the human species, the population of these United States doubles once in twenty-three years. And we can see no probable causes in the future to diminish this ratio of increase, but on the contrary, very much to add to it. HUMBOLDT estimates that the continents of North and South America, when all their resources are fully developed, may sustain a population of three thousand six hundred millions; that is, about four times as many as the present population of the whole globe. But even at the present proportionate increase of population, in the year two thousand and twenty-four, but one hundred and eighty-four years from now, the population of this country will be forty hundred millions; and in twenty-three years more, just two hundred and seven years from the present time, the population will be eighty hundred millions; more than twice as many as can, by any probability, live in the land. To what, then, are we coming?

When we consider how full the Old World already is, and the many causes which are now combining, through the advances of piety, civilization, and the arts, to meliorate the condition of the human family, and thus to promote the more rapid increase of population, we cannot imagine that an inch of ground will, in two hundred years, be left unoccupied in that hemisphere. What, then, is to become of this vast and accumulating population of earth, when it shall have filled every possible nook and corner of the globe, and shall have exhausted all its conceivable resources? Is bloody war again to riot for the extermination of the human race? Neither God's word nor his providence warrant this expectation. The time is evidently near, when the sword shall be beaten into the ploughshare, and the spear into the pruning-hook, and the nations of the earth shall learn war no more. Is famine, with gaunt and skeleton limbs, to stalk in horror over the fields and cities, and the families of earth to waste and perish through the miseries of starvation? This would be a millennium of earthly wretchedness indeed, the idea of which no sane mind could cherish for a moment. What, then, is to be the result? It seems capable of mathematical demonstration, that matters cannot progress, as they are now progressing, in this world, two hundred years longer—perhaps not half that time. Everything seems converging to a crisis; and some tremendous result must soon ensue. The population of the world is rapidly outgrowing the world's capacity to sustain it. One of three things is, therefore, inevitable. By some supernatural interposition, the rapid increase of population must be prevented; or war and misery must thin off the starving myriads, struggling for a foothold upon the earth; or the end of all things is at hand, and a new dispensation is to be ushered in, by the introduction of the new heavens and new earth, wherein dwelleth righteousness. The probability of this latter result is in process of rapid development, by all the teachings of prophecy and of Providence.

If a ship at sea, at a hopeless distance from land, has sprung a leak, and the water is increasing in the hold, notwithstanding every endeavor to prevent it, an inch an hour, you can calculate, with mathematical precision, how long it will be, at that rate, before the ship will be full. And you are absolutely certain, that unless there be some Providential interposition, the ship must sink in a given time. Now the world is just in this condition. Its population is rapidly increasing, and, of course, the time is at hand when it must be full—when it can hold no more people, and when some stupendous change must ensue. The increase of population is now such, that unless retarded, this event must take place within the period of two hundred years. Are there any prospective influences which may retard this progress? No! none at all. On the contrary, everything indicates that the ratio of increase must be continually and rapidly augmenting. The facts being admitted, we can no more resist the conclusion, than we can resist the demonstrations of EUCLID.

Does prophecy throw any light upon this question? It is certain that there is nothing in prophecy which militates against this view.

DEAR BRO. HIMES:—It would seem to us that when a brother receives the *Herald* free of charge, because he likes it, and is not able to pay for it, he

should use his influence to induce others to subscribe for it who can pay, and to whom it would be a benefit. I trust this is the course pursued by most of our poor brethren. But not long since, I found an exception, much to my mortification. A brother had just become much interested in the faith of the Advent near, and I had about obtained his consent to take the *Herald*, when a brother who has it free, and in whom the other had much confidence, suggested that he could not recommend that paper as a good one for instruction, because, forsooth, it did not hold to all things as he believes. I hope another such case may not be found. Yours, as ever, in the love of God.

I. C. WELLCOME.

March 31, 1851.

[We are sorry to add, that the above is not a solitary case. Many brethren, in looking over the names of those marked poor, have expressed their surprise at quite a number of papers thus designated, and several have pointed out who take and pay for other papers.—ED.]

MAXIMS OF LIFE.

Be zealous in your pursuit of holiness. Seek reconciliation with God through JESUS CHRIST our Lord, until the joys of forgiveness succeed the frown of displeasure. Trust all to CHRIST; lean upon his arm as a feeble child, conscious of its own weakness, would rest upon the arm of its kind and protecting father.

Abstain from malice and abhor evil.

Do not argue except for instruction and improvement. Live hourly as if life was but one hour in duration. Never intrude the topic of religion or abruptly introduce it: it is a message of kindness, and must be kindly introduced. Use the holy weapons of inspiration with prudence and godly fear. God will instruct if the Christian hero will attend. Mark the paths of Providence and be warned by the terrible as well as assured and delighted by the lovely. Do not condemn on first appearance; the mist which hangs over the face of the sun in the morning may all recede into the dim depths of the valley at the showing of his resplendent light. Let not the frown of men disconcert you. The smile of JEHOVAH! O, what ecstasy does it not afford? Yield the alms your conscience proffers in all cheerfulness.—Hope well founded is a pleasant indulgence, but hope not justified is a woeful snare. Court the counsels of the virtuous and the wise. Submit cheerfully to the chastisements of God's hand. Take an active part in the promulgation of Christian principles. Be not a niggard in godliness. Endeavor to add to your proper knowledge daily. Detail in the morning your labors for the day, and fill them to advantage and profit. Amuse not yourselves with foolish pleasures. Command the respect of the world more by the dignity of your character than the dignity of your carriage. Be not hasty to resent an injury. It is nobler in the eye of heaven to die suffering than to live avenging. Endeavor to interpret kindly those with whom you may be associated in life; this will nullify many heart-burnings, and many contentions. Indulge not in lewd or lascivious sayings. Never utter the name of God, except the tone of your voice and your subdued manner indicate a feeling of sanctity in your heart. Endeavor to live always near the SAVIOUR. The valley of death cannot be dark to such a visitant. Press not after the vain temporalities incident to fashion, lust, and wealth. Many are led to love Satan in being led to love his implements and engagements. Analyze your heart in the gospel crucible. Thus will the dross of worldly conformity be consumed, and the pure gold of humility be separated and refined. Conquer vice by showing the superiority of virtue. Pray for improvement under the abounding grace of CHRIST. Foster thoughts of God's supreme mercy. Regard trials as blessings, indicative of the love of God. Keep the cross of Jesus always in sight. One faithful look at the cross will strengthen the soul against the most urgent temptation. Remember that God is glorified, not in that he has a people to serve him, but in that he consents to accept the service of his people.—

Make the Bible the standard of your morality, and let its precept be the criterion on which to estimate the morality of your friends. Love Jesus, confide in his mercy, power, and atonement, till the trumpet of the archangel shall summon you to the worship and service of the redeemed in glory.

Christian Intelligencer.

An Advent Preacher at St. Helena.

When Dr. BRADLEY, missionary in Siam, was in this country a short time since, I heard him give substantially the following interesting account.

A man in Scotland, who showed at home the missionary spirit by going among the destitute to labor for the conversion of souls, set off, without the support of any missionary society, as a missionary to Africa.

After he had been at some place there for awhile, an island, near the main land, which was used for the purpose of keeping convicts, became a scene of

great tumult and danger on account of the rising of the criminals. In order to pacify them, this missionary, at a great risk of his life, went to the place, and such was his wisdom and assistance from God, that some, or all, of those dreadful men were quelled under the melting influence of truth and the Holy Spirit.

After this, he went to the island of St. Helena, which is 1500 miles from the coast, and contains a population of about 3000, yet so small that one can stand on an eminence in the island, and see the sea all around him. The island is in possession of the English, and one or more Episcopal churches are there. It is an important island, on account of its reaching so far out into the sea to aid ships in their long voyages. The missionary of whom we speak began to preach there in the street; and his labors were owned of God so that soon the people built a meeting-house for him. Dr. BRADLEY, in his journey to this country, stopped and tarried awhile at the island, when he became acquainted with this energetic minister of JESUS, and the congregation that had been raised up under his labors. The Doctor remarked, that when he compared the fervent and effectual prayers he heard there, with the feeble ones he afterwards heard in the city of New York, there was a great contrast. This devoted and independent missionary, at the time Dr. B. came to the United States, had not yet been sustained by any missionary society. He is a believer in the personal and pre-millennial advent of CHRIST, and urged upon Dr. B. the consideration of this subject.

May God bless him in that lone isle of the sea, made more interesting by the apostolic labors of such a man, than by being the last residence of NAPOLEON.

Towns in Massachusetts

WITH A POPULATION OF OVER 5000 INHABITANTS.

	According to the Census of 1850.
Boston	136,884
Lowell	33,385
Salem	20,263
Roxbury	18,373
Charlestown	17,216
Worcester	17,059
New Bedford	16,464
Cambridge	15,215
Lynn	14,257
Springfield	11,706
Fall River	11,520
Taunton	10,431
Newburyport	9,572
Chicopee	8,291
Lawrence	8,283
Danvers	8,110
Dorchester	7,968
Gloucester	7,805
Andover	6,945
Chelsea	6,701
Adams	6,172
Marblehead	6,167
Plymouth	6,025
Haverhill	5,877
Pittsfield	5,872
Beverly	5,376
Weymouth	5,369
Middleboro'	5,336
Northampton	5,278
Abington	5,269
Newton	5,258
Fitchburg	5,120
Quincy	5,017

DESIGNS ON THE LIFE OF KOSSUTH.—A late number of the London *Daily News* contains the following:—"That the object and aim of the Austrian Government is to kill KOSSUTH and his companions by the assassin, or by poison, seems to admit of little doubt. The mere fact of their having compelled the Turkish Government to take into its pay, and to appoint to official functions, the very ruffian who was known to have engaged in a conspiracy to assassinate KOSSUTH, proves that there is no crime at which the Austrian agents in Turkey will stop, and no baseness to which the Turkish Government will not lend itself. Our last accounts from Kutayah represented the illustrious prisoners as struggling against the determination of their gaolers to take their servants from them, so that they (the gaolers) might have exclusively the care of providing and preparing food for the captives. As the only object of such a change can be for the sake of administering poison, we feel certain that, if the British Government does not exert itself, the sun has seen the last of poor KOSSUTH and his friends.

To Agents and Correspondents.

- In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
- Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
- Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
- Everything of a private nature should be headed "Private."
- In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
- Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wishes of our correspondents.

CORRESPONDENCE.



NATURE, GRACE, AND GLORY.

BY J. M. ORROCK.

Who has not seen a stormy night,
When all around was dreary,
Without a star to shed its light
On pilgrims worn and weary?
This dreary night would represent
Man's natural condition:
When he, in sin, his moments spent
Without sincere contrition.

Who has not seen the clear, full moon
Arising in her splendor,
And watched the darkness, very soon
At her approach, surrender?
Tis so with man, when once he feels
Free grace in operation;
God pardons sin, and then reveals
The blessings of salvation.

Who has not seen the sun arise,
The moon withdraw her shining;
And watched the sun ascend the skies,
Both light and heat combining?
So nature often yields to grace,
And grace must yield to glory:
Three changes we in nature trace,
And in religion's story.

THE SECOND ADVENT.

The following was written as a prize essay, by a member of "The Young Men's Mutual Improvement Society," in connection with Zion's Church (Congregational), Montreal. It will serve to show that there is not only a spirit of inquiry on the Advent among some in the churches, but also an independency of thought, resulting in the attainment of much light.

R. HUTCHINSON.

PREFACE.

The writer in attempting to discuss the subject of the second advent of Christ, has deeply felt his inability to do justice to a subject of such depth, and sublimity. He would not have presumed to treat upon a theme like the one under discussion, which demands all the energies of a superior intellect, were it not that, without "counting the cost," he consented to be one of the few competitors for the prize so kindly offered for the best essay on this subject.

Like a large majority of the Christian world, before investigating this subject in the light of God's word, he believed what he was taught in his boyhood by his parents and teachers; and like many others, looked upon every other view of the question as little less than heresy. In setting out to write this essay, he resolved to divest himself of all pre-conceived views of the subject, and laying aside all human authority, to take the Bible as his only directory, feeling that a subject so important demanded the sanction of the highest authority that could be consulted. Acting on this principle, it will at once be perceived, that he has diverged considerably from the views ordinarily held, even by evangelical Christians. The writer does not, however, presume to put forth the conclusions he has come to as the only correct view of the subject, the abstruseness and depth of the question forbid such presumption. As one of those who appreciate the liberty of conscience enjoyed by Protestants, he humbly presents these observations, as an offering of the fruit of the injunction, "Prove all things."

In consideration of the time required to read through a number of essays, some of which may be of considerable length, the writer has endeavored to put his views in the most condensed form, and avoided anything which he thought might be considered extraneous and unnecessary.

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his prophets, since the world began."—Acts 3:20, 21.

That Christ will again come to this world, is a truth which few who admit the authenticity of the Bible deny. It is a truth so calculated to cheer the Christian in his pilgrimage, that the Divine Spirit has left, respecting the main feature of the doctrine, no room for controversy. No language can be more distinct, than that addressed to our Lord's disciples, by the angels who appeared to them on Mount Olivet after he was "received into heaven out of their sight": "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Our motto, with equal clearness, teaches the same glorious truth—a truth, we are told, which formed a theme for all the prophets since the world began, some of whom give the most sublime descriptions of that great event. As an instance, we may refer to the prophet Daniel, in the 7th chapter. As few, if any, will dispute the main question, we shall not further discuss it, but hasten to the investigation of points on which there is much diversity of opinion.

We think it must be apparent to most persons who are acquainted with prophecy, that we are now drawing nigh to a period when the sun of the present dispensation is about to set, and a new and more glorious one be introduced. The nature of the change of dispensation, and the manner of its introduction, are the leading points on which Christians are divided on this topic. The popular belief, if we understand it aright, is, that with the vast religious enterprises which are now going forward, the world will ere long be converted, and universal righteousness shall prevail for a thousand years. Others, taking the more literal reading of the prophecies which bear

upon the subject, believe that Christ will ere long appear on the earth in person, and establish his kingdom; while others, who cannot get over the fact, that the "tares and the wheat will grow together until the harvest," unwilling to part with their old prejudices, endeavor to maintain that the world is about to experience a millennium of nominal Christianity. We are of that class who believe that our Lord will introduce the reign of universal righteousness with his second coming. The events that are now transpiring on the earth is, we think, an indication that this glorious event is "nigh at hand, even at the doors." Are we told in Daniel's vision, that the "stone cut out of the mountain without hands" should "smite the image on the feet?" we find the prediction amply fulfilled, in the decline of Romish ascendancy. Since the day that the illustrious Luther placed his thesis on the door of the Church of Wurtemburg, her power has been passing away. Nation after nation has cast off the Papal despot's yoke, and recent accounts inform us that the triple crown has fallen, never again, we trust, to be placed upon the head of the *soi disant* successor of St. Peter. The "little horn, speaking great things and blasphemies," has ceased to be the terror of nations, and is, we think, destined ere long to be "plucked up" forever. Was the apocalyptic angel to fly through the midst of heaven, with the everlasting gospel in his hand, offering salvation to all the families of the earth? and were men to "run to and fro," increasing knowledge, before the second coming of the Son of man? This we think is being fulfilled, in the extraordinary efforts put forth of late years, by the Church, for the advancement of Christian knowledge. As new countries are discovered, missionary societies send to their benighted inhabitants the herald of salvation. The Bible Society, and Tract Society, those mighty fountains of moral regeneration, are sending forth the "waters of life" through the channel of every known language, thus obviating the confusion, occasioned by the presumption of the builders of Babel's tower, and diffusing light and salvation in every land. The stupendous machinery thus in active operation must in a few years complete the mission of the apocalyptic angel in offering salvation to all mankind. Are we told that "wars and rumors of wars" should indicate the second coming of Christ? turn we our eyes to the nations of the old world, and we see them heaving like the troubled ocean, with political turmoil, and thus fulfilling the prophetic records:

"Senators are meeting, statesmen loudly talk
Of national resources, war, and peace."

Was his coming to be preceded by "distress of nations?" We search in vain the records of history for a time of such general depression in commerce and national embarrassment as the present:

"Merchants, assembling, speak of trying times,
Of bankruptcies, and markets glutted full."

Was the second coming of our Lord to be preceded by pestilence? The Asiatic cholera, that insatiable Moloch, has been making its fearful strides over the earth's circumference, and carrying off thousands, we might say millions, of our race.—Again it is making its fearful havoc, and we hail its dread approach with trembling. We are aware that plagues are not peculiar to the present era, but there is this difference, that all previous ones, that we recollect reading of, were local. No other epidemic visited every land, and baffled the healing art, as has the Asiatic cholera.

Was famine to be one of the harbingers of our Lord's second coming? At the mere mention of this affliction, our minds naturally turn to the distress in Europe during the last two years, occasioned by the deficiency of the harvest, and the almost total destruction of the potato crop all over the world. Were the failure of this article of food local, we should not be disposed to give it notice, but we find every species of this vegetable, in every part of the world where it is cultivated, visited at the same time with a similar and unaccountable disease: a disease which has set at nought all the cunning of the men of science and of agriculture.

The distressing accounts received during the last two years from various parts of Europe, must have left an impression on every feeling mind, not soon to be erased. Again the clouds of threatening famine gather darkness over our fatherland. Each succeeding intelligence adds a more sable tinge to the gloomy prospects of the approaching winter, and ere another summer's sun shall shed its enlivening rays upon Europe, thousands of her people shall have wasted away under the pinches of hunger, and died without a surviving relative to follow their emaciated remains to the grave.

Although we must pronounce every attempt to define the "day and the hour" of our Lord's second advent (of which we are told the very angels are ignorant) as presumption, yet we conceive that scripture warrants us in believing it to be nigh, when signs such as those noted should take place. If chronology be correct, and the definitions given by the learned to prophetic terms be true, we might venture to fix upon the year. In the book of Daniel we are told, that from the "setting up of the abomination that maketh desolate," until the destruction of the "man of sin," is to be a time, times, and a half a time. Some writers are of opinion that the "abomination that maketh desolate" was not set up until temporal power was given to Pope Stephenus the second, by Pepin. We, however, agree with those writers who think that it was fully established when Boniface the third received at the hand of the tyrant and murderer Phocas, the title of Universal Bishop, in the year 606: then was written upon his office the "names of blasphemy;" then did the "little horn" of Daniel's vision "exalt itself," "speaking great words against the Most High;" then began the reign of him who should "wear out the saints of the Most High," and "think to change times and laws," which was to last for a "time, times, and the dividing of time." About this time, fresh errors were added to the already mountain heap with which Christianity was encumbered; and at this period, the arch impostor Mohammed retired to his cave to mature his vile production, the Koran. It is generally admitted by critics, that "a time"

signifies a Jewish year of three hundred and sixty days, and that these prophetic days signify years. Supposing this interpretation to be correct, that a time signifies three hundred and sixty years, times, twice that number, and a half, or the "dividing of time," one hundred and eighty years, we have twelve hundred and sixty years, which added to the year six hundred and six, when Popery was established, places the final overthrow of the "man of sin" in the year eighteen hundred and sixty-six. The forty and two months mentioned in the eleventh chapter of Revelation, during which the outer court of the temple should be given to the Gentiles, and the "holy city trodden under foot, and the thousand two hundred and threescore days, during which the two witnesses were to prophesy in sackcloth, correspond exactly with the time, times, and half time, of Daniel's prophecy. We do not presume to fix upon the year eighteen hundred and sixty-six as the exact time when the "Beast" and the "False Prophet" shall be destroyed, our object is to show, that their destruction cannot be very distant. If the overthrow of Romanism is nigh at hand, so is the second advent of our glorious Redeemer; for the "man of sin" will continue until Christ "destroys him with the brightness of his coming." We cannot conceive that any other is meant here than his coming in the "clouds of heaven, with power and great glory," when "he shall smite the earth with the rod of his mouth, and with the breath of his lips slay the wicked," and, when he shall "break the heathen with a rod of iron, and dash them in pieces as a potter's vessel."

That the world will be converted by the preaching of the gospel, and that a thousand years of universal righteousness will precede the Second Coming of our Lord, is a theory on which divines have expended such an amount of rhetoric, that we wonder not, at the hold it has taken of the general mind, and we are not at all surprised at the tenacity with which many hold to it, in the face of the clear arguments brought against it. Few, who have attended meetings for the advancement of the gospel, but have had their minds carried away by the eloquence, and enchanting pictures drawn by imaginative minds, of a world's Sabbath, produced by the power of the gospel. A doctrine so important surely demands more substantial proof than mere declamation, however striking or sublime. The popularity of this view of the subject would enjoin silence on us, were we not convinced that many of the most fatal errors in the Christian system have been the most popular. In almost every passage where the Second Advent of Christ is alluded to, the world is represented to be in a state of wickedness when that event takes place; whereas, according to this theory, all would "know the Lord from the least to the greatest." The Bible tells us, that when Christ comes, instead of finding faith, he will find divisions, that instead of finding all saints, he would find "scorners walking in their lusts, saying, where is the promise of his coming?" alleging as a reason, that "since the fathers fell asleep, all things continue as they were from the beginning." Instead of finding the whole human family (then living on the earth) ready to meet the "Bridegroom at his coming," to enter into "the marriage supper of the Lamb," he will find "foolish virgins." The "tares" will still be growing with the "wheat." He will find mankind, as in the days of Noah, "eating and drinking, marrying and giving in marriage," until the harbingers of his coming shall announce his approach. The existence of Popery, like a moral Upas tree, would blight all the fair scenes of a Millennial state, and yet it must exist until the coming of Christ. He will "make war with the saints and prevail until the Ancient of Days shall come," then he will "destroy the man of sin (the head of the Romish Church) with the brightness of his coming." Before the second coming of Christ, the gospel is to be preached "for a witness to all nations." Men are to "run to and fro," and knowledge is to increase; but during the Millennium, "one shall not say to another, Know the Lord, for all shall know him, from the least to the greatest." We cannot conceive that the signs of our Lord's coming, viz., famine, pestilence, earthquakes, distress of all nations, wars, &c., will take place during that Millennium which the evangelical prophet delighted to dwell on, when the "wilderness and the solitary places shall be made glad, and the desert shall bud and blossom as the rose," and "there shall be nothing to hurt or destroy in all the earth, when the earth shall be as the garden of the Lord." While our first parents remained in a state of innocence, the wolf and the lion knew no desire for blood, the weak feared not the strong, all dwelt in perfect harmony: this may be inferred from the fact, that they came to Adam to receive their names. The earth then was not as in the present day, visited by chilling frost, her winds wafted no poisonous vapors, in her fields and bowers grew no poisonous herbs, briars, and thorns, nor concealed deadly reptiles; these and the numerous other evils which afflict our world, is the result, not of the opening of Pandora's fabled box, but of that Anathema pronounced at the fall, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground." The Scripture accounts of the Millennium we think clearly indicate, that in it this curse will be entirely removed; that the carnivorous propensities of the brute creation will be changed is, we think, clear from the following:—"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them."—(To be continued.)

party with my companion, who labors with me in the gospel. We first went to Bowdoinham, where we found a meeting in progress under the care of Bro. J. W. Brown. This is an entirely new ground, and where there were many backsliders. But an interest was awakened, and a number of intelligent men and women were brought to Christ, who heartily embraced the faith of the Advent near. We spent three days with them, and then went to Brunswick, where we found the few who have always stood in the front of the battle, "steadfast in the faith, patient in tribulation," yet in a low state of enjoyment, and severely tried, because of the do-nothing spirit that has kept back some of those to whom they look for help, and who, if they would sacrifice all for God, and his cause, take hold of the work, procure a suitable place of worship, would be blessed in their works, and see the cause of God prosper among them, notwithstanding the many trials through which they have passed. We spent the Sabbath with them, though in such a poor state of health as not to hold meeting.

We next went to Lewiston, where we hoped to have had some meetings; but the door not being open, we proceeded to Paris, where there are still a few tried, and, we trust, faithful ones, who have stood amid the storm of fanaticism that has passed over them, and scattered the most of the flock. In this place we found a protracted meeting in progress among the Methodists, which we attended, and in which we took part for a time. I was invited to preach to them on the Sabbath, by the minister in charge, as he was to be away, to which I consented, but told him I must use my own tools, which I explained, i. e., I must preach Bible discourses, Bible motives for repentance and perseverance. This so frightened the man, and his brethren, that they thought best to suspend the meeting, though quite an interest was awakened, and two had been converted, and some ten or twelve arose for prayers.—So we had a prayer-meeting with the Advent brethren Sunday evening, and one backslider came and confessed his wanderings, and plead earnestly with God for pardon. I trust he will now lead a new life. We then went to Norway and preached one discourse in a new place, to a very attentive audience. From thence we went to Waterford, where fanaticism in former days produced an abundant harvest, though it has since died out, the leaders in it having moved away. There are now some devoted brethren and sisters there. Brn. Leonards, Whitman, and Hows, having removed there, they are now sufficient in number and strength to hold up the light of the gospel of the coming kingdom, and maintain preaching a part of the time. The Universalist chapel is at their disposal when they wish it. They have had no preaching previous to our tour there, except once by Bro. Berick, and twice by Bro. Stinson. We held six meetings with them, and enjoyed the seasons of worship very much. They are among those who "love not in word and in tongue, but in deed and in truth," although poor in this world's goods. I hope our preaching brethren will call on them.—They are anxious to have Bro. Berick come again. At the close of our meetings there, we went to Jay, hoping to have an open door there, as a wish was expressed last year for us to come and hold meetings; but we were told that the church was in a prosperous state—doing well—but that they probably would not listen to discourses on the Advent. The brother there thought there would not be one in the church that would vote to hear! So we proceeded to Wilton, where the brethren were in a prosperous state one year ago. But since then, the "seventh-day Sabbath" theory has come among them, and through the influence of the enemy of all good it has been made a bone of contention, and strangely divided the flock of God. I hope they may be again united in Christ, and if they must differ on which day is the Sabbath, they may keep all days truly to the Lord, and instead of being a hinderance to the cause of God, they might be a light to others, and shed a saving influence on those around them, and in the day of the Lord receive the applause, "Well done." We were well received, and well treated, by them all, had three interesting meetings with them, which I hope was of profit to some, if not all present.

From there we went to Farmington, among a class of Protestant Methodists, where we found some living, faithful Christians, and enjoyed a good season with them, holding two meetings with them, I trust to some profit. May the Lord lead them into the truth on the advent of our blessed Lord, and help them to see and feel its importance. We then called on Bro. J. Fairbanks, and preached three discourses in that part of the town, to good and very attentive audiences. May the Lord seal the truth to their hearts.

The sleighing now being nearly gone, we could not visit our brethren in Somerset County, as we intended, and so started homeward, calling at Mount Vernon, where we preached once to a Methodist society, who seemed to love the word, and rejoiced in the prospect of seeing Christ soon. But there were three leading men of the church who came, evidently, to break up the meeting, two of whom professed to be sanctified. They shouted, and chattered, and finally said the Lord was not coming for a thousand years. However, on being requested to stop until I was through, they were silent until I was done.—Then one of them foamed out his own shame, much as the mortification of his own brethren, as well as his unconverted townsmen. I then returned home nearly sick, much worn out, but earnestly looking for the Lord from heaven. Yours as ever.

Hallowell (Me.), March 29th, 1851.

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—We have just returned home from a tour of ten weeks. Our package of papers and letters from the Post-office was of course large. After carefully perusing the letters (some of which were truly cheering to our hearts), the first thing that caught my attention was the "Supplement," No. 2, Jan. 8. I became at once so deeply interested that I laid by all other matters, and gave it a thorough reading. But I have only time to say, that I am perfectly astonished at witnessing that gross impropriety and extreme wickedness of some of our brethren, even those whom we once esteemed

LETTER FROM I. C. WELLCOME.

DEAR BRO. HIMES:—Having returned from another tour, of nearly six weeks, during which time we have been laboring to the extent of our ability in preaching the gospel of the kingdom, and warning our fellow men of the soon coming judgment, I thought it might not be amiss to give some account of the state of things. Feb. 19th I started, in com-

Extracts from Letters.

Bro. T. SMITH writes from Hallowell (Me.), March 27th, 1851:

DEAR BRO. HIMES:—While in Massachusetts it was suggested by a sister who has friends living in East Mechias, that much good might result from a mission to that place on the opening of the spring, and a few dollars were advanced for this object.—The idea struck me as being from the Lord. I now say, that on my way to this place, in the cars, I fell in company with a gentleman from the vicinity of East Mechias, from whose information of the place and the people in those regions, I am confirmed in the belief that an effort ought to be made to impart light to that people on the nature and nearness of the second coming and kingdom of God on the earth. I would, therefore, say, (the Lord willing,) that on the first of May I will endeavor to take for six or eight weeks a missionary tour into those regions, and any friends who may believe it a privilege to impart of their substance for the purpose of scattering light by the distribution of books and tracts, or of assisting in defraying the expenses of such a mission as recommended by the Conference held at Whitefield in February last, can communicate their wishes and donations to Eld. J. V. Himes at Boston, Mass., or to Dr. N. Smith, Hallowell (Me.), or to me, in Edington, Penobscot county, (Me.)

Should any brother, filled with the spirit of his calling, wish to encourage me on such a tour, I should be glad to receive such an one as a fellow laborer in the Lord.

I have recently found that a number of persons, preachers, and laymen, of the Methodist Episcopal Church, deny that the Maine Annual Conference of the Methodist Episcopal Church ever passed any resolutions like those said to have been published in the "Bath Inquirer," and from that taken and published in the "Advent Herald," then the "Signs of the Times," in the summer of 1843. It is the wish of a number of our friends, with my own, that these resolutions should be republished in the "Advent Herald," that all may see and know what was the position of our Methodist friends in relation to the speedy coming and kingdom of the Lord Jesus. In doing this, I think you will gratify a large number of your readers.

I wish to say, a letter was sent to me from Wellfleet, Mass., to Salem, Mass. This fact I did not learn until my arrival at Wellfleet. From that place I wrote to Bro. Osler, of Salem, asking him to take the letter from the Post-office at Salem, and forward to me at Boston. On my arrival at Boston, the 2nd inst., I found a letter from Bro. Osler, saying that he handed the letter to Dr. N. Smith, of Hallowell, while at Salem. Dr. Smith says he has not the most distant recollection of any letter having been handed to him while at Salem, and has searched every part of books and packets to find it, but can find none.

Bro. O. D. EASTMAN writes from Salisbury, (Mass.), March 26th, 1851:

DEAR BRO. HIMES:—The Conference at Salem was a season of interest and good to me, and I suppose its happy results will not be fully known until the great day of the Lord. It was truly refreshing and encouraging to meet God's dear people, from various sections of country, united in love and the spirit of Jesus, to proclaim the great truth of the everlasting gospel. Surely God will bless the faithful.

I became a subscriber for the "Herald" more than eight years ago, then "Signs of the Times," and it has been to me a faithful monitor, a source of instruction, encouragement, and consolation. I first became interested in the soon coming of Jesus in 1842, at the Camp-meeting in East Kingston (N.H.), and by the grace of God I have loved the same great truth to the present time. Perhaps hundreds yet remember that meeting, though many have turned away from the truth, while some who loved the truth have fallen asleep in Jesus. There I first saw yourself, and that faithful man of God, Father Miller, who, though dead, yet speaketh. How precious the memory of the saints. O, may we keep the commandments of God, and the faith of Jesus, firm unto the end. Yours in hope.

Bro. T. M. PREBLE writes from East Weare (N.H.), March 31st, 1851:

DEAR BRO. HIMES:—I felt rather sorry that it was thought necessary to insert a "—", where I called names, in the postscript of my letter, published in the last week's "Herald." I, however, do not feel to complain of the liberty taken with my communication, if you will publish this note, that all who may feel interested in this matter may know that there was nothing concealed with me, but all was open and frank, as I ever intend to be. Yours.

NOTE.—We have sometimes left out names of papers and persons, where we could, especially when known to all concerned. Perhaps it would have been better to have given them in this case, as Bro. P. wrote. It is sufficient now to say, that the article referred to was written by J. P. WEETHEE, and published in the *Hartinger*. It would be superfluous to call it a slanderous article.

Bro. I. HYATT writes from Waterloo (C. E.), March 16th, 1851:

DEAR BRO.:—I will just remark, by way of love to you and family, and also to those dear ministering brethren who sat with you in your last happy Conference, that I rejoice to see the settled position that was taken with regard to those unhappy brethren whose unprovoked aggressions disturbed your meeting. And yet I love them, not by way of approval, but by way of commiseration. O how I could rejoice to hear of those dear men's return to their duty to God and to men, thereby healing the wounds they have made, and rendering themselves approved by God and by men. What a pity that such excellent talents should be thus neutralized. Yours as ever.

as leaders in the Advent ranks. The Lord grant them speedy and sincere repentance, is my earnest prayer. I would that every Advent brother and sister should carefully peruse that "Supplement."—The bleeding cause of Christ and of humanity seem to demand it.

After writing to you from Batavia (3d inst.), we unexpectedly continued our labors there still two weeks longer. The word proved effectual in many hearts. In the afternoon the friends came together for conference and prayer, and in the evening for more public worship. When we had preaching, or public service, the Advent hall would be filled to overflowing. As the result, quite a number of the members of the various denominations became exceedingly revived in their religious enjoyment.—Backsliders were reclaimed, and several precious souls were converted to God, most of whom heartily embraced the "blessed hope," and united with our dear brethren of kindred faith. Four happy souls regarded the example and positive commandment of the Lord by submitting to the ordinance of baptism. The church manifested suitable gratitude to God, as well as liberal hospitality to us, considering our labors, and the success attending the same. Bro. Page and others seemed to regret that you should have passed through that village recently, without calling on them as you formerly did. Bro. P. said: "I do not believe Bro. H. to be the scoundrel which some represent him to be."

When I sat down to scribble on this sheet I did not intend to say a word for publication. My principal object was to forward money to you, with the names of new subscribers for the "Herald," and even now I think it may be well, after securing the contents, to throw it aside, seeing that I have written you so recently. Be assured, my dear Bro. H., you have our sympathies and our earnest prayers, while, in our opinion, you are suffering persecution for Christ's sake. Since the days of Constantine it has been the case, that instead of a blessing, it has proved a curse to the church of Christ for worldly-wise men to become connected with it. How apt we are to think too highly of such men. I confess that this was the case, even with myself, in estimating the worth of a certain brother, whom I never saw (nor do I desire to see), and yet he bears the high title of President. May the Lord come speedily, and deliver us from the influence of such aspiring men.

Having received earnest and repeated calls from the friends in Illinois to visit that section, it is our present intention to go West when navigation on the lakes and canals is fairly open. The Lord continue to direct our steps, is our constant and most earnest prayer. Truly yours, looking for the blessed hope. As I am constantly inquired of (especially when we enter new fields of labor), "Bro. C., what do you think of the 'Age to Come?'" &c., I wish to say now, for the information of all, I have not the least confidence in the views of our brethren, as exhibited under the heading of "Age to come." When Christ comes I believe that all the righteous, both living and dead, will be redeemed, and at the same time, or in "a little moment," all the wicked will be destroyed.—See Isa. 26:19-21. Now at the same time the new heavens and new earth will be created, and, in short, that Christ will then say, "Behold, I make all things new." Then the entire household, in their *immortal* state, will commence their reign with Christ for "a thousand years," at the termination of which the wicked will live again, to receive their final sentence and reward, as predicted by the *Revelator* (20:12-15).

Shongo (N. Y.), March 28th, 1851.

LETTER FROM R. SCHELLHOUS.

DEAR BRO. HIMES:—For a long time I have had an anxiety of addressing a few lines to you, to inform you that I still have confidence that that same Jesus will so come again in like manner as he was seen go up into heaven. The signs of the times prove to me that he is even at the door. I often feel that I can say, Come Lord Jesus, and come quickly. I have always, since I embraced this blessed doctrine, believed that those who remain to the coming of the Lord, had to pass through fiery trials. Have we not entered into these times of trouble? and have we not reason to expect that they will increase until that moment when the trump of God shall bring forth those who sleep in Jesus, and change those who are waiting for him, having their lamps trimmed and burning? Lord, increase my faith.

Although I am interested in Bro. Litch's writings, and feel that his able pen and holy zeal for the blessed cause are doing much good, yet some of his views may have a tendency, I fear, to lull some to sleep, thinking it must require a long time to bring about the fulfilment of some events which he says must be literally fulfilled before the Judge shall appear. I have no argument to bring against his views,—I only wish to impress upon the mind the injunctions laid on us by the blessed book, to watch, for in an hour that we think not, the Son of man cometh. Behold, the king of glory is coming suddenly. I want to feel every moment the importance of being ready to cry, "Lo, this is my God! I have waited for him!"

Although the evidence is so strong that any day may bring that glorious event, yet I feel the need continually of some friend to stir me up, and arouse my stupid, slumbering spirit. But, alas! I am alone, except the voice of the scoffing professor, pointing the finger of scorn at me as deluded. Yet the glorious truths that are revealed in my Bible often cheer me on my lonely journey. I have sometimes been induced to urge a visit from Bro. John Daniels, who is the only Advent preacher I ever heard. If Bro. Daniels could feel it his duty to visit us once more, it would rejoice me much: it might be the means of doing much good.

But if he thinks it not best to come, I hope to see him soon with you, Bro. Himes, with all my brethren, and with all the innumerable family of the redeemed, standing before the throne of God and the Lamb, with palms in our hands, singing, Hosanna to Him who redeemed us with his own blood!

Pray for your unworthy brother,
Chili, (Ill.) March 20th, 1851.

Bro. W. M. D. GHOSLIN writes from Hewvelton, N. Y.:

BRO. HIMES:—The cause of truth is on the advance in this section. Much opposition is met with from the Church. In the town of Macoma, about sixteen miles from this, Bro. Wm. Sheldon has been laboring for some weeks past. I have also spent three Sabbaths (consecutive) with him in his field of labor. The result has been the conversion and reclaiming of some twelve souls. One week last Sabbath I baptized four, and yesterday another. They seem to be strong in the faith, giving glory to God.

Bro. A. WELDON writes from Aylmer (C. W.), March 22d, 1851:

DEAR BRO. HIMES:—I feel to sympathize with you in your late trials, and pray that God may sanctify them to your good, and to the good of the Advent cause. The conduct of so many of late years, who have voluntarily suffered much for the cause of truth, but who have, in the hour of temptation, under the garb of sanctity, stepped aside from the direct path of virtue, engaged in vain janglings, and sought to aggrandize themselves at the expense of others, has developed strange phenomena of the human mind. O how deceitful is the heart of man! How weak is human nature unassisted by divine grace!

Bro. S. GERRY writes from Cabot (Vt.), March 21st, 1851:

BRO. HIMES:—I enclose for the "Herald" one dollar. When you call for your honest dues, I don't want you to mean me. If I have not paid for the "Herald" in advance, I am in the fault, for I mean to pay for it as long as I take it; and when I cannot pay for it, I shall have it stopped. I also think that the brethren ought to pay for those sent to the poor in their own towns, and not lay such a heavy tax on you. I hope that the brethren will wake up to that subject, and see that the poor are provided hereafter, in their towns, with one of the best religious papers in the world. Yours, hoping to meet you on the new earth.

Bro. J. G. HOOK writes from Concord (N. H.), March 12th, 1851:

BRO. HIMES:—The Lord is pouring out his Spirit near this place, in Loudon, and Canterbury, sinners are being converted to God and the present truth. I have not seen anything equal to it since '44. Drunks are leaving their cups, and are seeking Jesus, and do find him, according to the promise. People walk four or five miles to hear the truth preached. It is in the highways and hedges truly, where this good work is being done. I hope it may spread till the gleanings are gathered. Your brother in Christ.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DEAR BRO. HIMES:—We have been called to part with our beloved daughter, LOUISA MATILDA HARVEY, who departed this life on the 9th of March, after a protracted illness, which she bore with true Christian patience and submission to the will of God, aged 30 years. She has left three children and her husband to mourn. The dear children are not sensible of their irreparable loss, the oldest being but five years, the next three years, and her infant son eighteen months. My beloved daughter was a believer in the second advent of our Lord and Saviour Jesus Christ, the same as we receive it, although she did not make a public profession of her faith. She

"Looked to a blessed earth, free from all care, The kingdom of Jesus, and longed to be there."

Her end was peace; and I hope to meet her in the new earth, where no tears shall ever fall. Pray for us, that we may meet in that day. We would be most happy to see you here. I am your affectionate sister,

M. HYATT.
Waterloo (C. E.), March 14th, 1851.

DIED, in Richmond, Me., March 28th, '51, JOSHUA WALKER, aged about 42 years. Bro. Walker has left an affectionate wife and six interesting sons, and many friends, to mourn his loss. Possessing a principle of honesty in all his dealings, and an amiable disposition, he was beloved by all his acquaintances. He was a member of the Free-will Baptist Church.

About 1843, he became interested in the Advent near; since that time, his interests have been in the Advent cause. His health had been failing for many years with a lingering consumption. He was confined to his room since last fall, but endured his sickness with Christian fortitude. He frequently said he had not a murmuring word to utter, and felt an assurance that he should be called at the first resurrection, which looked near at hand. He has been consigned to the grave, where it will hold him its victim until the resurrection of the just. How cheering to think that their death shall be destroyed, and him that has the power over death, and the saints have the victory over death and the grave, which can divide us no more.

W. C. H.

Richmond, April 2nd, 1851.

Reasons are the pillars of the fabric of a sermon, but similitudes are the windows which give the best light. The faithful minister avoids such stories, whose mention may suggest bad thoughts to the auditors, and will not use a light comparison to make thereof a grave application, for fear lest his poison go further than his antidote.

GENERAL DEPOSITORY
OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

TO AGRICULTURISTS, HORTICULTURISTS, AND FLORISTS.

THE following valuable books have just been published by JOHN P. JEWETT & CO., No. 17 & 19 Cornhill, Boston.

Breck's Book of Flowers, Being a complete guide to the cultivation of a Flower Garden. By Joseph Breck, Esq. Price, 75 cents.

Schenck's Kitchen Gardener's Text Book, A thorough work on the Management of the Kitchen Garden. By Peter A. Schenck. Price, 50 cents.

A Treatise on Hot Houses, Their Construction, Heating, and Ventilation. By R. B. Len-

chairs, Esq. Price, \$1.

Cole's American Veterinarian, Or, Complete Farrier. By S. W. Cole, Esq. Price, 50 cts.

Cole's American Fruit Book, Or, Complete Orchardist. By S. W. Cole. Price, 50 cts.

48,000 copies of Mr. Cole's two excellent books, have already been published. The above valuable books are for sale by the principal booksellers throughout the country.

Five hundred Agents wanted, to sell the above in every State in the Union. Address (post paid) the subscribers. Copies of the above will be sent by mail, when the price is enclosed to the publishers.

[m. 22-41.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE uniform success which has attended the use of this preparation—its salutary quality—its power to relieve and cure affections of the Lungs, has gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of the CHERRY PECTORAL, may be seen in the following.

Valentine Mott, M. D., Prof. Surgery, Med. Col., N. Y. says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

The Right Rev. Lord Bishop Field writes in a letter to his friend, who was fast sinking under an affection of the lungs: "Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS, of Louisiana, writes, "That a young daughter of his was cured of severe attacks of Croup by the Cherry Pectoral."

ASTHMA AND BRONCHITIS. The Canadian "Journal of Medical Science" states, "That Asthma and Bronchitis, so prevalent in this inclement climate, has with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skilful preparation to the Profession, and public generally."

Let the relieved sufferer speak for himself:

Hartford, Jan. 26, 1847.

Dr. J. C. Ayer.—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe, that spitting of blood, a violent cough, and profuse night sweats, followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and, in short, had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your Cherry Pectoral, which soon relieved and now has cured me.

Yours with respect, E. A. STEWART.

Albany, N. Y., April 17, 1848.

Dr. Ayer, Lowell.—Dear Sir:—I have for years been afflicted with Asthma in the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose, until my physician prescribed, as an experiment, your Cherry Pectoral.

At first it seemed to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never expected to enjoy.

GEORGE S. FARRANT.

THE ADVENT HERALD.

BOSTON, APRIL 12, 1851.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.

POCKET HARP.—This contains *all* the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37½ cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

EXPOSITION OF THE APOCALYPSE.—By David N. Lord. This work, although containing much that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2.

MY SAVIOR; or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts.

THE NIGHT OF WEEPING; or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts.

THE MORNING OF JOY; being a Sequel to the Night of Weeping. By the same.—Price, 40 cts.

THE SECOND ADVENT; NOT A PAST EVENT.—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$100 per hundred.

THE PNEUMATOLOGIST.—Published monthly, by J. Litch.—\$1 per volume, in advance.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62½ cts.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, but, resurrection, ascension, and second coming, &c.—Price, 10 cts.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

THE LILY AMONG FLOWERS.—Price, 25 cts.

A Proposition.

We send the *Herald* to quite a number of ministers, of different denominations, who are pleased to receive it and to give it a candid reading. Not believing all that is contained in its columns, it is not expected that they will be paying subscribers. It is supposed that a still larger number would be willing to give the *Herald* a candid reading on the same terms. A benevolent brother has placed at our disposal the means to send it to such—the number not exceeding two hundred, for one year. Brethren, therefore, who are acquainted with ministers in the several churches, who would like thus to receive it, may forward their names, and that number of them will be supplied with the *Herald* weekly.—Before sending such names, it would be best to ascertain, by the reception of the *Herald* would be pleasing to those for whom it is thus ordered. This will not prevent those who now send and pay for the *Herald* to clergymen of their acquaintance, from continuing to do so. If any wish to aid us in sending to still a larger number than two hundred, they also will act accordingly. Will friends sending us the names of clergymen, also name the denomination to which they belong?

Indebtedness to the "Herald."

THE following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over, 777, amounting to	\$2446 00
No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to	895 00
Making 1672 persons to be heard from; and due the office for "Herald" at commencement of vol. 7	\$3341 00
Since paid by those to whom bills were sent, 204 persons	\$443 00
Since paid on last vol., to whom bills were not sent, 158 persons	158 00
No. of those who have announced their inability to pay, and whose accounts have been cancelled, 105	386 00
Still to be heard from, 1205 persons, owing	\$2354 00

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing.

And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

SOMETIMES we have orders for books which we keep for sale, but do not publish, and then afterwards those who have them of us want to return them. Brethren will understand, that when they order books that we have to buy and pay the money for, we do not expect them to be returned on to our hands. We cannot send out such on sale, and trust to their being sold.

Anniversary Conferences.

NEW YORK CITY.—May 6th, and continue several days, It will be held at Hester-street, as usual.

BOSTON.—Tuesday, June 4th, and continue several days, at Chardon-street Chapel.

These meetings will be improved for the comfort and encouragement of the saints among ourselves, and for the enlightening of others on the subjects of our faith and hope. A number of lectures will be given, which we hope will be published for the benefit and enlargement of the cause.

In this time of trial, as well as of deep interest of the Advent movement, every friend of the cause should make a special effort to be in attendance, and do what he can. Come from the east and the west, the north and the south, and make one more united effort in the cause of our coming King.

"Melechisedek."

BRO. HIMES:—I observe in the *Herald* of the 5th criticisms on a detached paragraph from an article under the above heading. And as the article from which the extract was taken has not been published in the *Herald*, permit us to say to your readers, we presume it may be found in the *Monitor & Messenger*, issued from New York by Bro. JONES, address I. E. JONES, Brooklyn, N. Y.

As Bro. CULROSS appeals to the candid to sustain his criticisms, we will refer his attention to one person, whose candor we presume he will not question; we allude to JOSIAH WOODWARD, D. D., in a series of lectures preached in 1709-10, "at the lecture founded by the Hon. ROBERT BOYLE, Esq., in opposition to Atheism, Deism, &c." He says: "The first Christian martyr, St. STEPHEN, leaves this important point of instruction with the Jews, though his murderers, that he might with his last breath direct them to the *Messiah*. *Acts 7:38*—*This is He* (that Prophet) *that was in the church in the wilderness, with the Angel that spake to him* (i. e., to MOSES, in Mount Sinai); *and with the fathers who received the lively Oracles to give unto us*." And to this the Old Testament agrees, . . . as St. STEPHEN affirms in the words before cited.

"This MOSES, whom they refused (saying, Who made thee a ruler and a judge?) the same did God send to be a ruler and a deliverer, by the hand of the angel which appeared to him in the bush. He (the one who appeared to Moses in the bush) brought them out, after that he had shown wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him (that Prophet) shall ye hear. This is he (that Prophet) that was in the church in the wilderness, with the angel (he is called God, and called an angel, in the bush) which spake to him (to Moses) in the Mount Sinai, and with (was with, or spake with) our fathers: who (our fathers) received the lively oracles, (living oracles.—Clarke, — life-giving oracles.—Whiting. The Decalogue was the ministration of death, written and engraved in stones.—Paul,) to give unto us."—*Acts 7:35-38*.

C. B. T.

PROTESTANTISM IN TURKEY.

This proclamation of the Sultan of Turkey appears to have been published early in February. The following translation for the London *Morning Herald* is dated Constantinople, Feb. 16th:—

"To my Vizir, MOHAMMED PACHA, Minister of Police, at my capital, the honorable minister and glorious counsellor, the model of the world, and regulator of the affairs of the community, who, directing the public interests with sublime prudence, consolidating the structure of the empire with wisdom, and strengthening the columns of its prosperity and renown, is the recipient of every grace from the Most High. May God prolong his glory!

"When this sublime and august mandate reaches you, let it be known that,

"Whereas, hitherto, those of my Christian subjects who have embraced the Protestant faith, have suffered inconveniences and difficulties in consequence of their not being placed under a separate and special jurisdiction, and in consequence of the patriarchs and primates of their old creeds, which they have abandoned, naturally not being able to administer their affairs:

"And whereas, in necessary accordance with my Imperial compassion, which extends to all classes of my subjects, it is contrary to my Imperial pleasure that any one class of them should be exposed to trouble:

"And whereas, by reason of their faith, the above-mentioned already form a separate community—It is, therefore, my Royal compassionate will, that by all means measures be adopted for facilitating the administration of their affairs, so that they may live in peace, quiet, and security.

"Let, then, a respectable and trustworthy person, acceptable to and chosen by themselves from among their own number, be appointed, with the title of 'Agent of the Protestants,' who shall be attached to the department of the Minister of Police.

"It shall be the duty of the agent to have under his charge the register of the members of the community which shall be kept at the Police. The agent shall cause to be registered therein all births and deaths in the community. All application for passports and marriage licenses, and special transactions of the community, that are to be presented to the Sublime Porte or any other department, must be given under the official seal of this agent.

"For the execution of my will, this, my Royal mandate and august command, has been specially issued and granted for my Imperial chancery.

"Whence thou, the minister above-named, in accordance with the explanations given, wilt execute to the letter the preceding ordinance; except that, as the collections of the capitulation tax and the delivery of passports are subjected to specific regulations, you will not do anything contrary to them. You will not permit anything to be required of them on pretence of fees or expenses for marriage licenses, or registration.

"You will see to it, that like the other communities of the empire in all their affairs, and in all matters appertaining to their cemeteries and places of worship, they shall have every facility and needed assistance. You will not permit that any of the other communities should in any way interfere with their rites or with their religious concerns, and, in short, in no wise with any of their affairs, secular or reli-

gious, that thus they may be enabled to exercise the usages of their faith in security.

"And it is enjoined upon you not to allow them to be molested an iota in these particulars, or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security; and in case of necessity, they are permitted to make representations regarding their affairs, through their agent to the Sublime Porte.

"When this, my Imperial will, shall be brought to your knowledge and appreciation, you will have this august edict registered in the proper department, and cause it to be distributed in the hands of the above-mentioned subjects; and you will see to it that its requirements be always executed in their full import.

"Thus be it known to thee, and respect my sacred signet.

"Written in the holy month of Moharrem, 1267.

"Given in the protected city of Constantinople."

More Priestly Pelt.

There lived at Clifton, Eng., some time ago, and more recently in Devonshire, a Catholic servant girl, who had become possessed of to her the large sum of £100. This money she placed in the hands of her master, a professional gentleman of the same religious persuasion as herself. The girl was taken ill, and removed to lodgings. Whilst ill she was visited constantly by the priest; her illness proved mortal. A few hours before her death the priest drew up the form of a will for her, by which she bequeathed £90 for masses for her soul and other tokens of satisfaction, and after her funeral expenses had been paid, so much as was left of the remaining £10 to be divided among her only near relatives, a brother and sisters. The brother, a decent laboring man of this city, in humble circumstances, attended the funeral. After the interment, the priest handed him the sheet of paper on which was drawn up the will, saying, "Here is something which concerns you." The man, when he read it, could not help making the remark, "Well, I thought my poor sister would have done more for us." "You do not seem satisfied?" said the priest; "come, now, we will divide the money." The man, imagining he should get nothing, and that the will was good, consented; an agreement was drawn up, and he returned to Bristol.

Now, if it required ninety pounds worth of masses to complete, or to accelerate the purgation, of course forty-five would but half answer the purpose. But no one can suppose that the priest, either out of consideration for the relatives, or from fear of losing the whole sum, would permit the soul of a deceased member of his flock to remain longer than he could help in purgatory. But if so, why offer to take only half? Can there be any other solution than this, that he did not believe that any amount of purchased prayers could be efficacious, and that he looked upon the legacy as one which he was at liberty to deal with as he thought fit? But what then becomes of the doctrine of purgatory, and what must be thought of the profitable traffic which the priests drive in vending masses for the dead?

Bristol Gazette.

We expect to commence a Conference at Clinton, Mass., on Sabbath, the 4th of May, and continue through most of the week.

Also one at Nashua, N. H., on Friday, May 9th, and continue over the Sabbath.

EDWIN BURNHAM.

BRO. A. MERRILL will preach at Ashfield, Mass., Sabbath, April 13; Haydenville, 14th, 7 P.M.; Granby, 15th, 7 P.M.; Ware, 16th, 7 P.M.; Three Rivers, 17th, 7 P.M.; Chicopee Falls, 18th, 7 P.M.; Cabotville, 19th, 7 P.M.; Springfield (Bro. Currier's hall), 20th, 7 P.M.; Brimfield, 21st, 7 P.M.; Holden, 22d, 4 P.M.; Marlboro, 24th, 4 P.M.; Clintonville, 25th, 7 P.M.; Lanesburg, 26th, 7 P.M.; Leominster, Sabath, 27th, and Fitchburg in the evening; Westminster, 28th, 4 P.M.; Falesville, 29th, 7 P.M.; Athol, 30th, 7 P.M.; His Post-office address is Northfield, Mass.

The Advent church in Hartford regularly hold their meetings in the meeting-house occupied by them during the last year. Bro. Edwin Burnham will preach there the first Sabbath in April, and is expected to remain there several weeks.

J. B. TERRY.

R. K. STARKE.

SIDNEY HALL.

A. CLAPP.

Hartford, Ct., March 28th, 1851.

BRO. THOMAS SMITH will preach in Brewer, Me., (in the school-house near Bro. Bro. I. Clewley's), the second Sabbath in April; conference, Saturday; third Lord's day, Orlington, school-house. Mill Creek—fourth Sabbath in April, Bangor, school-house, Barre.

EDWIN BURNHAM.

We expect to commence a Conference at Clinton, Mass., on Sabbath, the 4th of May, and continue through most of the week.

Also one at Nashua, N. H., on Friday, May 9th, and continue over the Sabbath.

F. H. BERICK.

BRO. T. M. PEBBLE will attend meetings with the brethren in Granby, N. H., on what is called "Dunbar Hill," in the east part of the town, commencing Friday evening, April 1st, and continue over the Sabbath. (In behalf of the brethren.)

J. CUMMINGS.

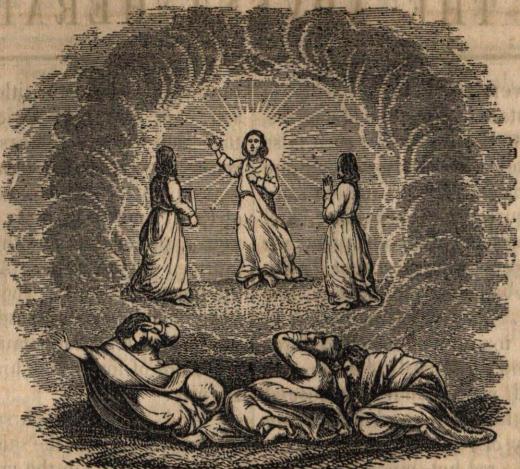
BRO. J. CUMMINGS will hold a conference at Bradford Mill village, N. H. (in the chapel), commencing Thursday, April 17th, at 1 P.M., and continue over the Sabbath. He will preach in Warner, near Waterlooville, evening of the 17th.

S. W. BISHOP.

There will be a Conference at the Pond meeting-house in Bradford, N. H., commencing Wednesday evening, April 23d, continuing over the Sabbath. Brn. J. Cummings, B. Locke, and T. M. Preble are expected to attend. (In behalf of the brethren.)

J. CUMMINGS.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, APRIL 19, 1851.

NO. 10. WHOLE NO. 518.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE RESURRECTION.

BY D. T. TAYLOR, JR.

Lo! a pale and countless throng,
Over whom ages sweep along,
Silent lies in death's embrace,
Pulseless heart, and meekened face ;
Blent with dust of rolling years,
Know they neither hopes nor fears,
Thunder's growl, or ocean's roar,
Ne'er disturbs their slumbers more.

One by one earth's myriads glide
On to wither by their side,
Till man's feet where'er they tread
Press the dust of loved one's dead ;
Or them mailed warriors stamp,
Round them earthquakes rock and stamp,
Sleeping in their damp beds still,
Heed they not time's good or ill.

But a voice shall soon be heard,
Death's dark rotter's fields be stirred,
A golden trumpet shall ring,
Cower and tremble, "terribles king!"
Light and life shall dash and leap
Into all thy caverns deep ;
Then thy pointless darts shall fail,
Then the sullen tomb shall quail.

Christ shall come in car of state,
Cherub legions 'round Him wait,
Flaming thunders 'round Him roll,
Earth shall quake from pole to pole ;
Trampling death beneath His feet,
Calling loud in accents sweet,
Wake, ye dead! arise! come home!
Hark! they cry, we come! we come!

Then from grass-grown graveyards old,
Coral caves, and mountains bold,
Desert sands, and flowery plain,
Dust shall leap and live again ;
Then from earth, and sea, and air,
Forms shall spring resplendent fair ;
Then from flame, and stone, and sod,
Saints shall rise to meet their God.

Far beyond death's vale shall stand
All that risen, ransomed hand,
Martyr, Christian, priest and seer,
All who loved Messiah here ;
Gathered home from every clime,
Every age throughout all time,
Meet on Eden's blissful shore,
Meet in glory evermore.

A Sermon of Consolation

ON THE

Coming of Christ, and the Signs that shall precede the Last Day.

BY MARTIN LUTHER.

This excellent Second Advent Sermon, of this devoted Reformer, is taken from a volume printed in London in 1826, entitled "Select Works of Martin Luther, an Offering to the Church of God in the 'Last Days,' (2 Tim. 3:1,) translated from the Works of Luther, by the Rev. Henry Cole, of Clare Hall, Cambridge."

"And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations through perplexity," &c.—Luke 21.

In the gospel for to-day, Christ our Lord gives as a particular declaration of the state of things that there shall be in the world, when the end thereof shall be at hand. Whence we may be instructed as to the time when that great and terrible day shall be near, when our Lord Jesus Christ shall openly come himself unto judgment ; so that we may not be compelled to remain in doubt, nor to fluctuate through any uncertain opinions. Nay, he plainly tells us the particular signs which shall be in that latter time, and which shall usher in that great day. And indeed, it is not likely that so great an event as the signal and ultimate change of all things, should not be marked with many great signs when the much less important changes in countries and kingdoms take place according to predicted signs.

But, as this Gospel has been copiously set forth before, so that it is well understood by all, and many are fully acquainted with it, I shall not here speak of the doctrine which it contains, but shall treat of it in another way, to the glory of God and our consolation. For it is to that end published abroad by preaching, and committed to writing, that may serve and be for a

consolation to the faith and hope of us who preach Christ, and of us who believe in him.—And although it is calculated to alarm that scum of the rest of mankind whom the signs are intended to awake, yet, such is its nature, that they are not moved by those signs, but look upon them with an unconcerned security of mind. Wherefore, we shall pay no regard to them, but leave them to our God and their judge who is to come, and who will render unto them their reward ; so that they shall feel in in their own personal experience, what it is that they would not regard or believe. We, however, ourselves, will make this Gospel administer to our profit, by so treating of it, as that it may be to us a sweet and gladdening sermon, and may not be recorded in vain, nor lose its power and virtue.

And of this consolation we have abundant need ; because it is evident that the signs themselves are sufficiently terrible, and exhibit an alarming sight ; and, moreover, real Christians are of themselves extremely fearful, and of little courage ; whom, when even beholding any examples of the indignation of God, the sound of a leaf may strike almost dead with fear.—Whereas, the ungodly are by these things rendered the more secure, and the more hardened ; being such whom no signs, however great and alarming, can move. And this is indeed a lamentable revision of things. For those to whom these signs ought especially to be a source of gladness, are filled with fear because of them ; whereas, those whom God threatens by these signs, have feelings of horn and hearts of stone. Whence it comes to pass, that they cause no concern, and appear to be of no concern to them, to whom all things that speak of and threaten the future wrath and impending indignation of God belong ; while, on the other hand, those who ought not to be alarmed at these signs, but should rather rejoice on account of them, as being messengers not of wrath, but of grace only and consolation, are wrongly filled with fear by them, and are with difficulty brought to raise their hearts to the conception of those joyful and consolatory thoughts which they ought to entertain.

There are in this Gospel two THINGS to be observed by us. First : that Christ enumerates in order those signs that shall precede the last day, and by which it may be known that it is even at the doors. Secondly : that he predicts those signs for the consolation of his Christians, to the intent that they may expect his coming with a gladly waiting and happy mind.

PART FIRST.

The first sign, then, which he saith shall appear, shall be from heaven in the moon and stars ; that is, as he himself explains it, (Matt. 24:) "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." And then there shall be "in the earth distress of nations." With such perplexity shall men be filled, that they shall not know which way to turn themselves, or where to remain, but shall melt away with fear. And moreover there shall be signs beheld in the sea and in the waters. So that all the creatures and the powers of heaven shall be shaken and the earth shall quake ; as an old building, threatening to fall, afterwards utterly gives way and drags its ruins along with it. So that, a something strikingly awful shall forewarn, that the world will soon come to an end, and that the last day is even at the door.

Again, before the last day of judgment, there will be many men whom the devil will drive and torture by an evil conscience and by dire temptations, and will press them into such strains, that they shall not know which way to turn or where to abide. But let the devil thus vex and terrify, yet shall he not hurt those, who are such as God never intended to alarm or condemn like the wicked and ungodly, but who are of a fearful and tender mind, and would willingly receive consolation and be converted, and who can find no comfort or counsel, but as God himself delivers them out of their afflictions of conscience, and comforts them by his word. But do thou fear and take heed to thyself, who,

with such security and delight, despiseth all those things by which God threatens thee !

Unto this sign pertains that which Christ saith also—that men's hearts shall fail them for fear, and for looking after those things which are coming on the earth ; that is, many shall be troubled in heart, and shall go abroad as though death-struck with alarm, and having a foretaste of the evils to come, under the fear of which their hearts shall fail them, and they shall melt away with the greatness of the trouble and sorrow ; even as great distress is wont to destroy the natural body, and as a hidden consumption drinks up the marrow out of the bones ; as the wise man saith in the Proverbs.

And such signs as these are to be deeply felt, not on account of what they are in themselves, but much more especially on account of what they are unto thee. For if thou despise them, thou shalt feel them much more awfully hereafter : not however, the signs themselves, but those things which are pre-signified by them : that is, everlasting terror, trembling, pain, and hell fire. For if these signs are to be borne by the righteous upon earth, and to be felt externally, and temporally, what shall we say will be borne by those on whose account the signs are given, and whom God especially warns by them ? By which, however, they are not in the least moved, but only become worse, and will do so until they experience what is meant by them ; for they only rejoice while the just are grieved and in sorrow.

It is, indeed a most trying thing to behold such awful and terrible signs, which fill the minds even as many ungodly men with great fear, (as Christ here saith,) at the sight of which they are seized with trouble ; and indeed it is by no means a consoling sight. But, if thou be a Christian, look neither at the external appearance of these signs, nor at that which thou thyself feelest, but look at the necessity of thyself and of the whole world. For as to myself, unless that day should at last come, I should wish I had never been born. And, if thou for a while, lay aside every other care, and consider in thy mind what is the present face of things, thou wilt see how it fares with us and with the Gospel in the world which so cruelly persecutes us while driven about by the devil, and so illicebly despises and scorns us ; which rises up against us with such curses, reproaches, criminations, and insults, and mocks us with such bitter taunts and jeers ; which so ungratefully returns our kindnesses, and rages against us with such hostile, virulent, and bitter hatred.

Thou wilt see, moreover, with what a number of ungodly, deceitful, and lying men we are surrounded from without and within ; from whom we have to suffer daily violence, injury, rapine, and theft ; and so much so, that no trace of discipline, of reverence, of fear, of punishment, or of good morals, is to be seen ; and the more men know of the doctrine of the Word of God, the worse they dare to become, and will suffer no check or reproof in even a humanly becoming manner, but spurn it with indignation.—Therefore, we receive no other reward for preaching the Gospel than derision, mockery, and diabolical hatred ; which is to Christians bitter indeed, and cuts them sharper than a sword.

Ought we not then to pray and stand on our watch-tower night and day, and call upon Christ our Lord that he would at length exercise his severity, and send all these things to destruction, so that these detestable iniquities may have an end, and that all such offences may be taken out of the world ? For if we be not in the end saved from these things, we shall be by far the most wretched of all mortals that ever were born. We are not only to look at the loss and destruction of a wicked world, and how it is to fare with them, but what grief it brought upon us Christians, and upon God himself, because his Word is so despised, treated with ignominy, and blasphemed, and his preachers loaded with every insult in deed and in word, and with every kind of injury ; for all preaching to, entreating, rebuking, and admonishing and threatening the world, are useless and in

vain. Therefore, the sight of these signs ought to be unto us a source of pleasure ; seeing that God, by them, makes his designs known unto us, and consoles us by these premonitions, that he will shortly enter into the fight of judgment with the world, and will deliver us from all evils and afflictions. Wherefore, this day of salvation is to be looked for by us not only with a gladdening expectation, but to be desired and prayed for, with sighs and groans unto Christ our Lord, and by our saying unto him, "Thou hast promised unto us this day, wherein thou wilt redeem us ;" grant, therefore, if consistent with thy will, that it may come in this hour, and that it may put an end to all the sorrows of this life.

And here, take if thou wilt for an example the Papists our enemies. How do they rejoice, glory, and exalt themselves, as every time when there is even the least hope held out to them of destroying us and the Gospel together ?—With what shouting, with what expectations, did they wait for the arrival of the Emperor in Germany to annihilate the Lutherans, and to establish again their own power and tyranny ! With what rejoicings and triumphs did they not prepare to adorn his victory when he was on the point of coming ! Here were heard the unbounded glorying, exultations, derisions, songs, jubilees, and dancing, of those who were hoping to bathe themselves in our blood ! And so excessive were their exultations, that they knew not how to prepare themselves adequately for such a triumph and festivity. Some kept the matter a secret to themselves, and only measured out the joy in their own thoughts, and did not communicate to others the secret expectations of their minds, excepting to some of their most intimate friends, whom they made acquainted with their feelings by an epistolary correspondence. Others, however, with open voices cried out and shouted, "A Saviour is come ! A Saviour is come !" And there were no bounds to their rejoicings.

Behold ! to such a pitch of exultation could those robbers and murderers rise, from their confidence in one false Saviour ! who nevertheless, could have brought them no help, even if he had joined the whole of his forces to theirs. Thus did they with all the sanguineness of hope, expect that they should be again exalted, and to a much more lofty and magnificent height than ever they had been before when they wallowed unmolested in all their abominable malice and impenitent life. And so confident and insolent were they, that, from my pendent solicitude of mind, I had well nigh been driven to doubt that the Lord would fulfil what he had engaged to do, and to fear that he would be false to his promise, where he has said "that he will be our salvation," when he admonishes us so expressly in the 140th Psalm, where he says, "that we are not to put our trust in princes, for there is no help in them," when they join their heads together in secret conference, and take counsel together, and form their plans,—with what force, with what preparations, with what arms they shall attack us, as though they had us already to a certainty in their own hands. And thus did these atrociously threaten and rage ; just as though they designed to tear away from God that glory of his—frustrating the counsels of princes !

Behold ! to such a pitch of exultation could those robbers and murderers rise, from their confidence in one false Saviour ! who nevertheless, could have brought them no help, even if he had joined the whole of his forces to theirs. Thus did they with all the sanguineness of hope, expect that they should be again exalted, and to a much more lofty and magnificent height than ever they had been before when they wallowed unmolested in all their abominable malice and impenitent life. And so confident and insolent were they, that, from my pendent solicitude of mind, I had well nigh been driven to doubt that the Lord would fulfil what he had engaged to do, and to fear that he would be false to his promise, where he has said "that he will be our salvation," when he admonishes us so expressly in the 140th Psalm, where he says, "that we are not to put our trust in princes, for there is no help in them," when they join their heads together in secret conference, and take counsel together, and form their plans,—with what force, with what preparations, with what arms they shall attack us, as though they had us already to a certainty in their own hands. And thus did these atrociously threaten and rage ; just as though they designed to tear away from God that glory of his—frustrating the counsels of princes ! God, however, suffered not his glory to be thus torn from him, but as being true, stood faithful to his promises ; so that they were compelled to leave this Scripture still untouched, and we have lived to see them frustrated, by the instrumentality of their very Saviour. For they were frustrated with a witness, nor did they find our King to be such an one as they would willingly have found him to be. Therefore, in the face of all their rage, glory be to God ! we have remained safe unto this day, and I believe shall continue so for some time to come, whether they will or no.

I thus put you in remembrance of these things by way of example, because they had so much confidence and glorying in one man, from whom they had no promise, nor was it in his power to perform his promise even if he had made it.—Why should not we then have a much greater

confidence and glorying through our hope in the true Saviour, who has not only sacredly engaged to come and save us in a time, but is able also to do the same and will not deceive as being one that never was found to be false? and especially since we wait for him with a good conscience, as defending good and invincible cause, for the sake of which we willingly suffer all things, seeing that it is God's cause and not ours? And therefore we are not like those, who, putting all their confidence in their Emperor, only designed to conform themselves in their nefarious crimes and enormities!

Moreover, it much more becomes us to glory and say, How blessed will those more than golden times be, when our true Saviour shall come, who will at once do away with all those iniquities and enormities, and all those injuries which we must bear for the present, and will at one stroke put an end to every evil! Then shall the Gospel and its most holy name no longer be so basely spit upon and blasphemed! Then shall the preachers, who now suffer the extreme of necessity, endure persecution no longer, nor be any more indignantly trampled under foot. Then shall there be no more mutual robberies, thefts, rapines, plunders, injuries, lies, impostures, informations, accusations, treacheries, adulteries, debaucheries, murders, which every one now commits with impunity? Then shall we be delivered from every evil, and have to fear neither sin, nor death, nor the devil, nor the world any more; but shall reign in eternal salvation, peace, and tranquillity, and joy!

And are not these things to be breathed after by us with the most ardent longing? If we were but permitted to see clearly with what an infinite number of devils we are surrounded, who are laying wait for us and aiming at us every moment some evil and envenomed dart or another, and tempting us with every allurement and inducement to sin, we should then, with bended knees pray and intreat for that day, that should put an end to this miserable life.

—(To be continued.)

The Trial of Antichrist.

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

The Court being set, the Commission of Oyer and Terminer, under the great Seal of Heaven was read, when a Bill being found by the Grand Jury, the Prisoner, after manifesting considerable reluctance, was brought to the Bar.

CLERK OF THE CROWN.

“ANTICHRIST, alias MAN OF SIN, alias ROMAN PONTIFF, hold up your right hand. You stand indicted, for that you, not having the fear of God before your eyes, but being moved and seduced by the devil, did associate with other false traitors against our Sovereign Lord, the present and everlasting King, your supreme and undoubted Lord, not considering the duty of your allegiance, but wholly withdrawing, the peace and common tranquillity of his kingdom to disturb; and our Sovereign Lord the King from his royal state, title, power, to depose and deprive; and our Sovereign Lord the King to death put.

“You, the said Antichrist, and so forth, with other false traitors, did usurp authority contrary to every act and statute of our Sovereign Lord the King. And, in the year of our Sovereign Lord six hundred and six, in the city of Rome in Italy, did erect your throne in opposition to the Throne in Heaven. And in furtherance of your most evil intentions, and treasonable imaginations, as such false traitor, feloniously and maliciously did conspire, and combine together with other false traitors, particularly with the monster of wickedness, Phocus, who murdered his master the Emperor Mauritius and his family, consisting of six sons and two daughters: In return for the favor and countenance he received from you, he conferred upon you the title of UNIVERSAL BISHOP, and you were then known by the name of POPE BONIFACE III.

“And afterwards at the said City of Rome, in further pursuance of said Treason and Rebellion, You the said Antichrist being lifted up with pride by the Prince of Darkness, did, in order to gratify your ambition and promote rebellion, add various other high and dignified titles, in open defiance of the Crown, Dignity, and Honor of our Sovereign Lord the King: such as Christ's Vicegerent, His Holiness, Prince over all Nations and Kingdoms, King of Kings, and Lord of Lords, The Lord God the Pope, and so forth, so that sitting in the Temple of God, you did proclaim to the world, that you held your throne on earth, not simply as a man, but as true God!

“And in furtherance of your most treasonable and rebellious designs, You, the said Antichrist, did, from time to time, wickedly, falsely, and maliciously associate with other false traitors, with force of arms, make and levy war,

with intent our Sovereign Lord the King, of and from his royal state to depose, and deprive, and to kill, and put to death; and as such false traitor feloniously and maliciously did conspire and combine with other false traitors to raise and levy cruel insurrections, rebellions, and wars within his kingdom; did collect together arms, ammunition, gunpowder, and shot for the purposes of said rebellions, and to levy war within his kingdom. And for many years, in many countries, in many nations, with force and arms, falsely and traitorously did use, and procure to be used, many hundred thousand pikes, and sundry other arms, and did procure an immense quantity of gunpowder, with racks, gibbets, fire, sword, red-hot pincers, thumb-screws, whips, cords, and various other instruments of torture (which for cruelty and diabolical ingenuity could scarcely be equalled in all the dark regions of infernal spirits) for the purpose of carrying on said insurrections and rebellions within his kingdom, and therewith cruel slaughters made among the faithful subjects of our Lord the King within his kingdom.

“And in furtherance of said treasonable designs, You, the said Antichrist, did associate with, and cause yourself to be proclaimed the head, and did become the ringleader of a certain society, called the *Roman Catholic and Apostolic Church*; and for the purpose of supporting your tyrannical and usurped authority in direct opposition to every divine law of our Sovereign Lord the King, you did confer on other false traitors, in said society divers and numerous honors and titles, such as Cardinals, Pope's Nuncios, Apostolic Vicars, Pope's Legates, Archbishops, Holy Fathers of Inquisitions, Inquisitor Generals, Prelates, Monks, Hermits, Augustine Monks, Benedictine Monks, Dominicans Friars, Franciscan Friars, Mendicant Friars, Jansenists, Molinists, Abbots, Abbesses, Priests, Canons, Carmelites, Nuns, &c., &c. All of those said traitors have been engaged, and most of them deeply concerned in the many treasons, rebellions, and murders committed by you at various times.

“And in further pursuance of said treasonable designs, You, the said Antichrist, in order to draw others into rebellion and treason, did forge and counterfeit, and did cause to be forged and counterfeited, the name, hand-writing, and seal of our Sovereign Lord the King, with intent wickedly, feloniously, and maliciously to deceive the world, and force obedience to yourself. For which purpose you caused to be proclaimed that you were appointed by divine authority to be the Head of the Church and Christ's Vicar on earth, and that by the positive Mandate, and Decree of our Sovereign Lord the King, under his hand and seal, at Jerusalem in Judea, in Asia.

“And in furtherance of said treason and rebellion, You, the said Antichrist, wilfully, wickedly, and maliciously, did forge and counterfeit, and cause to be forged and counterfeited, the hand-writing of one of his Most Sacred Majesty's loyal and confidential servants, namely the Apostle Peter, from whom you have presumed to declare, you received your authority to commit treason, rebellion, and murder, with every other crime, in the name of the holy and righteous God of Heaven and Earth, our sovereign Lord and King; and your Supreme and undoubted Lord. And you propagated and caused to be propagated, designedly, maliciously, and falsely, that in order to delegate you with princely power, and unheard of tyranny, the said Apostle Peter came to the City of Rome, as Prince of the Apostles, and invested you with all your titles and power to govern the Church of Christ in the Universal World.

“And afterwards at sundry times, and at the said City of Rome, in further pursuance of said treason and rebellion, You, the said Antichrist, did feloniously write, and cause to be written several rebellious manifestos or proclamations, termed *Pope's Bulls*; to support your unlawful supremacy, to give indulgences to sin, and commission to violate every law of God, to pardon treason, to give liberty to souls in misery, giving encouragement to subjects to rebel against their lawful Sovereign, to hurl kings and princes from their thrones, and to encourage murder, treason, rebellion, rapine and blood, with every detestable crime that can be named by human tongue. And for this purpose, did make open publication of the same as being the Manifestos or Proclamations, termed Bulls of His Holiness the Pope of Rome, Vicar of Christ; Prince over all nations and kingdoms, &c., &c. And did circulate the same among different nations and people, for the purpose of inciting and encouraging them to enter into rebellion against our Sovereign Lord the King, within his kingdom.

“And in furtherance of your most evil intentions, and treasonable imaginations, as such false traitor, You, the said Antichrist, feloniously and maliciously did conspire and combine, together with other false traitors, to excite all the nations on earth to repair to your pretended consecrated standard, in open rebellion against our Sovereign Lord the King.

“And for the purpose of further promoting your treason and rebellion, You did, from time

to time, change your title; commanding yourself to be called by various names, insomuch that from the day you first usurped that of *Universal Bishop*, by the name of Boniface III., to that on which you arrived at the highest pitch of Papal grandeur, under that of Gregory VII., you assumed no less than one hundred and fourteen appellations. And from that date to the present, you have continued to change your name, for the vile purpose of luring others into your awful rebellion against the King of kings and Lord of lords, and his Imperial Crown and Dignity.

“And in further pursuance of said treason and rebellion, You, the said Antichrist, did openly and publicly in the year of our Lord 751, presume to depose Kings, and establish yourself as a *temporal Prince*. You therefore did by the name of Pope Zachary I. dethrone Childeric III. King of France, and invest with royalty the usurper Pepin in his place. From this period you carried two swords, to signify both your temporal and spiritual power, and assumed more authority; you as Christ's *Vicegerent* claimed the same power, as would belong to Christ alone had he been personally on earth, reigning on his throne. You even used to be called God on earth, and most of the Princes of Europe submitted to your rebellious arms and usurped supremacy. You also brought Emperors and Kings to kiss your feet, to receive their crowns from your hands, and Princes dreaded your displeasure more than they would a thunderbolt from heaven. If you were pleased to excommunicate a king, all his subjects were by you declared to be free from their allegiance, and obliged to renounce it on pain of your displeasure; and not only so, but any man might kill him. Further, you arrogated the power of damning the souls of men, and persuaded the people (whom you had deluded in your rebellion,) to believe, that you possessed that ability, so that whoever died under your excommunication was considered by them as eternally lost.

“And in furtherance of your most wicked and traitorous designs, You, the said Antichrist, not having the fear of God before your eyes, but being moved and seduced by the instigation of the great promoter, and your co-operator in rebellion, the Devil, did with force of arms, by craft, subtlety and superstition, falsely, wickedly, and traitorously, compass, imagine and intend our said Lord the King, then and there your supreme, true and lawful Lord, of and from the royal state, crown, title, power and government of his Imperial Realm, to depose and wholly deprive, and to death and destruction bring. Did levy and make war for several centuries to support your usurped authority, and to overthrow and destroy the government and constitution of the kingdom of our Lord, to establish your tyrannical and despotic decrees, laws, and canons, to the certain destruction of all who are drawn by you into your treasons and die in a state of rebellion against our Sovereign Lord the King.

“And in further prosecution of said wicked designs as aforesaid, You, the said Antichrist, did (after you dethroned Childeric, King of France) depose, and deprive, and excommunicate a number of Princes, contrary to every law and statute of our Sovereign Lord the King, made in that case and provided. During the time you went by the name of Pope Innocent III. at the commencement of the thirteenth century, when the Empire of Germany was disputed between Philip Duke of Saubia, and Otho IV., you first espoused the cause of Otho, and thundered out your excommunications against Philip, and upon the death of the latter, in the year 1209, you placed the Imperial Diadem upon the head of his adversary, who not being disposed to bow sufficiently to your ambitious desire, in his turn felt your malice and resentment. You therefore declared him unworthy of the Empire, and anathematized and deposed him in the year 1212, and raised his pupil Frederick II. to the throne and dignity in his place.

“You also excommunicated and deposed John King of England, and absolved all his subjects from their oaths of allegiance, when you proclaimed the kingdom under an interdict, shut up all the places of public worship for three years, declared the throne of England vacant, and requested the King of France to execute your sentence, and undertake the conquest of Britain; till John was compelled to pay large sums of money for both England and Ireland, to do homage before your legate at Dover, and receive his crown from his hands, as a special favor from you, (as his Holiness the Pope and Prince of the apostles) after it was detained five days.

“When you were called by the name of Pope Constantine, in the year 712, you also deprived Phillipicus Bardanes, Emperor of the Greeks.

“By the name of Gregory I. and II., you excommunicated Leo, the Isaurian Emperor.

“In the year 1076, by the name of Gregory VII., you deposed Henry IV., Emperor.

“By the name of Celestine III., you excommunicated Henry VI., Emperor.

“By the same name you excommunicated Leopold, Duke of Austria.”

“By the same name you excommunicated Alfonso X., King of Galicia and Leon.”

“By the name of Innocent III., you deprived Philip Augustus, King of France.”

“In the year 1245, by the names of Gregory XI., and Innocent IV., you deposed Frederic II., Emperor.”

“In the year 1303, by the name of Boniface VIII., you deprived Philip the Fair, King of France.”

“In the year 1312, by the name of Julius II., you deprived Lewis XII., King of France.”

“In the year 1538, by the name of Paul III., you deprived Henry VIII., King of England.”

“In the year 1570, by the name of Pius V., you deprived Elizabeth, Queen of England.”

“By the name of Paul IV., you issued out your edict in the year 1563, to order Joan, Queen of Navarre, to appear before your tribunal at Rome, to answer for the crime of rejecting your authority.”

“In the year 1589, by the name of Sixtus V., you delivered a famous (or rather infamous) oration, applauding the murder of Henry III., King of France, by a Jacobine Friar, as both admirable and meritorious.”

“By the name of Urban II., you prohibited Bishops and Priests from promising allegiance to Kings and Princes.”

“By the name of Martin V., you forced the Emperor Sigismund to violate his covenant and promise, and made that diabolical decree, that *Faith must not be kept with Heretics*.”

“By the name of Clement IX., you presumed to deprive James I., King of England, of his right to the crown, even before he ascended the throne, and afterwards attempted to destroy both him and his parliament by gunpowder.”

“By the name of Clement XI., you declared the treaty of Charles VI., Emperor, to be *null and void* (so far as it did not appear to the interest of your government), although repeatedly confirmed by oath.”

“By the name of Gregory VII., you not only dethroned Basilius, King of Poland, but you did by an express and imperious edict prohibit the nobles of Poland from electing a new King without your consent, contrary to every divine law of our Sovereign Lord the King.”

“And in furtherance of your most evil and traitorous designs, You, the said Antichrist, did, for the purpose of promoting rebellion and insurrection, wilfully and knowingly adhere to, and confederate with some of the most notorious and violent enemies of our Sovereign Lord the King. And as such false traitor, did feloniously hold such communication with the aforesaid rebels, with intent to alter and overthrow the constitution of the kingdom of our Lord.—And our Sovereign Lord the King from his royal state, titles, and power, to depose and deprive, and our Sovereign Lord the King to death put. You, the said Antichrist, with other false traitors, did in several countries erect and establish most awful, dreadful, and diabolical courts for the trial and punishment of all those who refused to own your unlawful authority. To these courts or tribunals you gave the name of *Holy Office of Inquisitions*, where every cruelty that devils could invent was employed by your commission. You also appointed to superintend these works and mansions of darkness, such false traitors as were zealously attached to your treasonable designs, and did confer on them the title of *Holy Fathers of Inquisition, Holy Inquisitors, &c.*—(To be continued.)

The Silence of the Christian Under the Hand of God.

“I was dumb with silence, and opened not my mouth; because thou didst it.”

It is supposed, in this silence, that the man who displays it traces his afflictions directly to the hand of God. “I was dumb with silence, because thou didst it.” His affliction does not spring out of the ground, nor does it come by chance. It depends on no second causes, but is the appointment of a Father and a Friend; for every believer, like the father of the faithful, is raised to be the friend of God. As we ascribe the writing to the writer, and not to the pen, and as the motion of a watch depends on the artist, and not upon the wheels, so the varied dispensations and times that pass over the believer depends on God alone. It is he that rules in the kingdom of men, that works his own purposes, and will do all his pleasure. Hence it is that Job never murmurs against the winds, nor reproaches the Chaldeans, but silently observes the hand of God: “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” Joseph saw the hand of God, in the case of his being sold away into Egypt; and it is recorded, when his sons were slain, that Aaron held his peace. It is he that rules in the kingdom of men, that works his own purposes, and will do all his pleasure.

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Rather let us “kiss the Son, lest we perish from the way, when his wrath is kindled but a

little." Let us turn to him that smiteth us, with weeping and supplication, and with all our heart. "He hath smitten, and will heal us; he hath torn, and will bind us up."

It is supposed, in the man thus silent, that he has some holy and gracious apprehensions of the majesty of the Most High, and that he feels his authority, his sovereignty, and his presence. His presence is what hushes the soul into a state of profound reverence. Angels veil their faces in his sight; Cherubim are crying constantly, Holy—Holy—Holy! Lay thine hand upon thy mouth, Christian, and both in the dust! Say, Behold, Lord, I am vile!—Say unto him, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and in ashes. Till a man sees the majesty of God, and learns humbly to approach him on his throne of grace, he cannot submit to be silent; he rather says, "Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke." So the Thracians, when the lightnings flashed around them, and the thunders rolled along, shaking the firmament as they passed through it, shot their feeble arrows against heaven. But as Elijah wrapped his face in his mantle, when God spoke to him in the still small voice, so a holy apprehension of the majesty of God is what humbles the soul of every believer, and makes it silent and submissive.

The silence which a Christian feels, supposes a calm within the breast. All murmurings are shut out, and a holy quietness takes possession of the soul. So our imitable Pattern, that most beautiful of all examples: "The cup which my Father hath given me," said he, "shall I not drink it?" He prayed it might pass away; yea, thrice he prayed, saying the same words, and then submitted, with all the grace and meekness that appears in the conclusion of his prayer, "Not my will, but thine be done!"—Blessed Saviour! Oh that we had more of thy spirit. He believed it was a Father that put that cup into his hand—love that laid those crosses on his shoulder. And when he thus puts up the prayer of submission, attended with "not my will, but thy will," he gently calls upon his followers to do the same. When God cuts off the prospects of worldly men, it is like taking off a limb; it inflames them with madness, and excites a feverish temper of the mind. A Christian in patience possesses his soul, and to possess it in patience, is the most delightful possession in the world. As David by his harp allayed the rising madness of his soul and made him well for the time, so the gentle influence of real, heartfelt religion, allays the tumult of the Christian's agitated feelings and reduces him to silence.

A Christian's silence under the hand of God supposes that he sits down quite satisfied with the Divine justice, and clears God of all blame or rigor in any of his proceedings. "I opened not my mouth, because it was thy doing."—Thou didst it, and therefore it is right. Oh, what a fine feeling! Delightful frame of the spirit! How beautiful the case of a soul looking upward to God, and in the midst of his sorrows, telling him he does right! How divinely plaintive those words of the man after God's own heart, "That thou mightest be justified when thou speakest, and be clear when thou judgest," or as better read, "when thou correctest." So in the Corinthians, "When we are corrected, (judged,) we are chastened of the Lord." "The Lord is my rock," said the Psalmist, "and there is no unrighteousness in him." And still the saint, as in former days, sings of mercy and of judgment, and these two opposite melodies poured into the same song, different from all human music, raise and improve the harmony to the highest degree. God's judgment must of necessity be just, for of justice he is the measure and the rule. "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Clouds and darkness may be round about him, but "judgment and truth are the habitation of his throne." And this sense of the Divine rectitude, leads the Christian to be silent. The Turks, when beaten, are obliged to kiss the hand of the officer that commanded it; and so to submit and kiss the hand of God in the dark hour of calamity, is that in which a Christian's silence is pre-eminently displayed.

The silent believer under the hand of God is influenced by faith in a better state of things, where no afflictions shall disturb him any more. They are not indeed joyous, but grievous to him now, yet they are intended to prepare him for that happy state; they are marks of his sonship to the Creator, for "like as a father pitied his children, so the Lord pitied them that fear him." And "if ye be without chastisement whereof all are partakers, then are ye bastards and not sons; for what son is he whom the father chasteneth not?" Does not the Saviour say, "As many as I love I rebuke and chasten?" Pause a little, O believer! Think, pilgrim, think! Oh, what a light this consideration

throws on those great New Testament words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory!" A Christian disciplined under the hand of God silently concludes, This affliction shall turn out for my good—I shall come out of this furnace glistening like pure gold—by this stroke, sorrowful at present, I shall learn more of myself and of God—I shall leave this bed of sickness quite prepared to live anew—this lesson will wean me from the world—I shall soon feel that "he giveth grace unto the humble"—this timely pruning will clean me of my sins, will bleed away my greatness, lower my natural consequence, and thanks be to God, make me meek and lowly in heart—make me that I shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ—this timely bereavement will make me turn from idols, to serve the living God. And as the Greeks, when sick, used to send for their gods; and as the mariners, in the storm, called singly on the deities they had been worshipping before, so is it with the Christian. "In their affliction, they will seek me early." Afflictions are useful to humble us. "He putteth his mouth in the dust, if so there may be hope." The mountains and the plains are often parched and sterile; but in the valley of humiliation all is fresh and green, moistened with a dew that cometh down from God; there are the rich pastures, there are the still waters, and shady, sweet retreats, where the flock of Christ have been taught to bend their footsteps and the weary have been accustomed to lie down. One thing we must remember, that when afflictions are not sanctified they have an opposite influence—and when they fail to humble us, they only make us more troublesome and proud.

And what though afflictions are painful, the Christian has his respite and breathing-times. The intermingling of sufferings and mercies is the great peculiarity of the Christian life. His life is made up of interchanges, of sickness and health—of weakness and strength—of mirth and mourning—of crosses and comforts; and shall he not bear the cross? These interchanges are best fitted to promote a healthy state of soul. The north wind of calamity, and the south wind of consolation, both blow on him, though from different points. One blows to nip his comforts, the other to ripen and improve them. So the believer exclaims: He shall change my solitary winter, and banish that fear that settles on my heart; he shall turn my grief into joy, my mourning to music, my sighing to singing and praise; shall make my day go on to brighten, and my sun go down in smiles. Sorrows here! cries the suffering believer; what will these be in a very little time? Oh what truth is folded up in those sweet poetic words:

"Short are the pains that nature feels;
How light our sorrows are,
When with eternal, future things,
The present we compare!"

Finally, this silence, under the hand of God, supposes a waiting frame of mind. "I waited patiently for the Lord, and he inclined unto me, and heard my cry!" "It is good that a man should both hope and quietly wait for the salvation of the Lord!" The husbandman waits for the precious fruits of the earth; the mariner waits for the wind and the tide; the watchman waits for the first light of the morning; and thus the soul, in the sad night of calamity, waits and watches for the presence of its God.

This is something like the silence of a Christian. Happy the man who possesses it in the humblest degree. Let us learn to cultivate this silent, submissive spirit. In the day of adversity—in the hour of trial—in the period of public calamity—in the article of death, let us look up with confidence and hope. God is not unmindful to forget us; nor rigorous so as not to forgive us, in the person of his Son. He understands all our misdoings, and yet he runs as formerly to meet his prodigal and helps him to get home.

One thing more and we conclude. What silence can be expected from an impenitent sinner? How shall a man be silent with Divine wrath burning in his bosom, and sin, with all its deadly consequences, resting on his soul?—"The wicked are like the troubled sea, which cannot rest." O people not saved by the Lord! Stupid, insensible mortal! Insignificant vapor! What means this carelessness about the one thing needful? How often have you heard, and again we declare it, that the unrighteous shall not inherit the kingdom of God? Be educated to remember that unless you become deeply religious you cannot be saved. The day of opportunity will slide by; a considerable part of it is gone already. The period of probation is fast running to a close. Begin, then, the work of religion. Lift your watery eyes to heaven, in the spirit and exercise of prayer. Plead humbly and earnestly the sacrifice of Christ, as a reason why you hope to be forgiven; and go on and pray till you succeed. Then shall you feel the spirit of submission, and be able to say, under the touches of the

hand of God, "I was dumb with silence, because thou didst it." Christian Intelligencer.

The Geologist Needs the Bible.

We clip the following eloquent extract from the "Footprints" of Hugh Miller:

"But let us quit this wonderful city of the dead, with all its reclining obelisks, and all its sculptured tumuli—the memorials of a race that exist only in their tombs. And yet, ere we go, it were well, perhaps, to indulge in some of those serious thoughts which we so naturally associate with the solitary burying-ground, and the mutilated remains of the departed. Let us once more look around us, and say whether, of all men, the geologist does not stand most in need of the Bible, however much he may condemn it in the pride of speculation. We tread on the remains of organized and sentient creatures, which, though more numerous at one period than the whole family of man, have long since ceased to exist: the individuals perish one after another—their remains served only to elevate the floor on which their descendants pursued the various instincts of their nature, and then sunk like the others, to form a still higher layer of soil; and now that the whole race has passed from the earth, and we see the animals of a different tribe occupying their places, what survives of them but a mass of inert and senseless matter, never again to be annoyed by the spirit of vitality—that spirit which, dissipated in the air, or diffused in the ocean, can, like the sweet sounds and pleasant odors of the past, be neither gathered up nor recalled! And O, how dark the analogy which would lead us to anticipate a similar fate for ourselves! As individuals, we are but as yesterday; to-morrow we shall be laid in our graves, and the tread of the coming generation shall be over our heads. Nay, have we not seen a terrible disease sweep away, in a few years, more than eighty millions of the race to which we belong? and can we think of this and say that a time may not come when, like the fossils of these beds, our whole species may be mingled with the soil, and when, though the sun may look down in his strength on our pleasant dwellings, and our green fields, there shall be silence in all our borders, and desolation in all our gates, and we shall have no thought of that past which it is now our delight to recall, and no portion in that future which it is now our very nature to anticipate. Surely it is well to believe that a widely different destiny awaits it—that the God who endowed us with those wonderful powers which enable us to live in every departed era, every coming period, has given us to possess these powers forever; that not only he numbers the hairs of our heads, but that they are extended to even our very remains; that our very bones, instead of being left, like the exuvia around us, to form the rocks and clays of a future world, shall, like those in the valley of vision, be again clothed with muscle and sinew, and that our bodies, animated with the warmth and vigor of life, shall again connect our souls to the matter existing around us, and be obedient to every impulse of the will. It is surely no time, when we walk amid the dark cemeteries of a departed world, and see the cold blank shadows of the tombs falling drearily athwart the way—it is surely no time to extinguish the light given us to shine so fully and so cheerfully on our own proper path, merely because its beams do not enlighten the recesses that yawn around us. And O, what more unworthy of reasonable men than to reject so consoling a revelation, on no juster quarrel than when it unveils to us much of what could not otherwise be known, and without the knowledge of which we could not be other than unhappy, it leaves to the invigorating exercises of our own powers whatever, in the wide circle of creation, lies fully within their grasp."

Pretended Communications with the Spiritual World.

A Discourse preached in St. Luke's, Glastonbury, on Sunday Evening, March 9th, by the Rev. A. B. CHAPIN, A. M.

"And Manasseh seduced Israel to more evil, than did the nations whom the Lord destroyed before the children of Israel."—2 Kings 21:9.

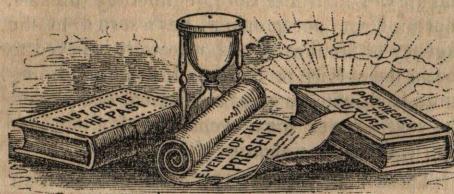
Of all the monsters of iniquity that found their way to the throne of Judah, Manasseh was the chief. Though young in years, he was old in iniquity, outdoing even Jeroboam, whose cognomen in Scripture, is, that he made Israel to sin. The first act of his reign was to rebuild the altars of Baal, which his father had thrown down. He also planted a grove in which to worship his idols, like that of Ahab, king of Israel. He went so far in his impiety and idolatry, as to build altars to idol gods, in the very courts of the Lord's House. He set up graven images also in the place where the Lord had placed His Name, to dwell there—in the house of Him who said, Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in the heaven above, in the earth beneath, or in the waters under the earth. In that place, he built altars for all the host of

heaven, and worshipped and served them. He also filled Jerusalem with innocent blood, from one end to another. Among all these sins and crimes, there is one other, which was deemed of sufficient importance to be twice recorded.—He made his son to pass through the fire in the valley of the son of Hinnom, and observed times, and used enchantments, and dealt with familiar spirits and wizzards. This was contrary to the law, and contrary to the practice of his predecessors, for among all the wicked men who had reigned over Judah, history informs us of only one who had sinned in like manner. When Saul had been rejected of God for his iniquity, the Lord refused to be inquired unto by him.—Yet in his extremity, he desired to know what was to befall him, and because he could obtain no answer from the Lord, neither by dreams, nor by Urim, nor prophets, he resorted to the agency of familiar spirits, who were believed to be in the service of Satan. Instead of turning unto God, with humiliation, fasting, and prayer, he says—"seek me a woman with a familiar spirit, that I may inquire of her."

These acts, which gave Manasseh such an unenviable notoriety, had been most strictly forbidden in Israel, from the first calling of the nation. Thou shall not suffer a witch to live, was one of the statutes and judgments made for Israel at Sinai, as recorded in the book of Exodus. In the book of Deuteronomy—which, as its name imports, was a second declaration of the Law—we find the same principle expanded, and again enforced by Moses, as he himself was drawing near to the grave. There shall not be found among you, any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizzard, or a necromancer, for all these things are an abomination unto the Lord. This language was evidently designed to include every kind and species of attempt to pry into the secrets of the other world, and places the ban of heaven upon the conjurer, the enchanter, the wizzard, the sorcerer, the magician, the soothsayer, and the necromancer,—unless it can be shown that this law was limited in its operation, or has since been repealed. Without entering into a particular consideration of the various modes by which these ancient rites were performed, it is evident at a glance that all agree in this: that they were attempts to pry into the concerns of the other world, by means which God had not approved. The same principle lies at the foundation of all. The Diviner sought to read the history of the other world, by the means of auguries and lots in this. The Observer of Times attempted to read it in the aspects of planets and comets, to learn it from eclipses, or other natural obscurations of nature, or detect it in the appearance and motion of the clouds. The Enchanter looked into the entrails of beasts, or watched the flight of birds, or marked the movement of serpents, to see what was to happen to man. The Wizzard and the Witch consulted the drugs, and herbs, and perfumes, of time and sense, in order to see what would happen to man in the world of spirits.—The Charmer used spells of magic words, the knitting of knots, the commingling of the strange, out-of-the-way, and absurd things of earth, with the hope of unfolding the unknown and mysterious things of heaven. The Conqueror with familiar spirits applied to an unknown and invisible agent, which he supposed to be a "medium" between the two worlds, in order to ascertain what had been determined in the other, in regard to this.

The Necromancer, as the name imports, inquired directly of the dead themselves concerning the past, the present, and the future. Amid all this diversity of means, the end is clearly the same—prying into the secrets of the other world, by means of man's inventing. Upon every attempt of this kind, by whom, or however attempted, Holy Writ has placed its most unqualified condemnation. Israel was told that all these things are an abomination unto the Lord; and the wizzard, the witch, and those that had familiar spirits, were to be stoned with stones. This law, at first rigorously executed by Saul, was subsequently transgressed by him, but not until he had become such a God-forsaken wretch, that made him the fit representative of those who have since imitated his example.—Neglect of this law, and the using of enchantments and divinations, are enumerated among the offences of Israel, for which they were carried away captive into Assyria. For the same offences, Manasseh was carried captive to Babylon. Babylon itself was also destroyed because of the multitude of her sorceries, and for the abundance of her enchantments. She had been forewarned, that neither the astrologers, nor star-gazers, nor the monthly-prognosticators, should be able to protect or defend her, in the day of her visitation. And yet, astrology and soothsaying, and magical arts—"black arts," as they have been pertinently called—have continued to ensnare and mislead mankind from that time to the present. Simon-Magus, that

is the Magician, was a Sorcerer, in the days of the Apostles, and so were those vagabond Jews who were Exorcists, who attempted to cast out devils by the Name of Jesus. The last we hear of this class of persons in the Bible, is at the close of the Revelation, where it is said, that the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone. There we must leave diviners and dreamers, exorcists and enchanters, magicians and charmers, wizzards and witches, soothsayers and sorcerers, and all who trust in them, to receive the just rewards of their deeds. —(To be continued.)



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 19, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE FRUIT OF THE SPIRIT.

"The Fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5:22, 23.

PETER gives utterance to an expression similar to the above when he says: "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Pet. 1:5-8.

LOVE.—The first and greatest of the above mentioned virtues is "love." It is nearly allied to, if not the same, as the "charity" mentioned by PAUL. While "knowledge puffeth up," it is "charity" which "edifieth," or buildeth up the subjects of its love; for "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. 13:4-7. While there "abideth faith, hope, and charity," the "greatest of these is charity"—if a man be destitute of which, he is profited "nothing."

Christian love is manifested towards various objects.

1. God is the supreme object of all his affections: "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."—Deut. 6:4, 5; 7:9. "I will love thee, O Lord, my strength." "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psa. 18:1; 31:23.

2. They love the Law of the Lord:—"Oh how love I thy law! it is my meditation all the day. . . . I hate vain thoughts: but thy law do I love, . . . Great peace have they which love thy law: and nothing shall offend them."—Psa. 119:97, 113, 165.

3 They love their fellow men: "Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."—Lev. 19:18.

4. Christians love their enemies:—"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Mat. 5:43-45.

5. In a more particular manner, they love the children of God: while we are to "honor all men," we are to "love the brotherhood"—1 Pet. 2:17. "This is my commandment, that ye love one another, as I have loved you."—John 15:12. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for

God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us; and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. . . . If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"—1 John, 4:7-12, 20.

Joy.—Is nearly allied to and is a consequent of love. "For the joy of the Lord is your strength."—Neh. 8:10. "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore."—Psa. 16:11. "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth."—Psa. 67:4. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126:5, 6. "Therefore with joy shall ye draw waters out of the wells of salvation." "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem."—

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."—Isa. 12:3; 29:19; 35:1, 2, 10; 52:9; 55:12; 60:15.

PEACE.—The Savior is the "Prince of Peace," and those who love him are "children of peace." "To be spiritually minded is peace." Such "delight themselves in the abundance of peace."—"Mark the perfect man, and behold the upright: for the end of that man is peace." "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. . . . Mercy and truth are met together; righteousness and peace have kissed each other." "Great peace have they which love thy law: and nothing shall offend them."—"He maketh peace in thy borders, and filleth thee with the finest of the wheat."—Psa. 37:37; 85:8, 10; 119:165; 147:14.

The ways of wisdom "are ways of pleasantness, and all her paths are peace."—Prov. 3:17. "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." "And the works of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever." "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. 26:12; 32:17; 54:13.

This was the Saviour's parting gift: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

"One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."—Eph. 4:6, 7.

LONG SUFFERING.—The "long suffering of our Lord is salvation." When the Lord passed before Moses he "proclaimed, The Lord, The Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Ex. 34:6, 7.

"The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Pet. 3:9.

He "endured with much long suffering the vessels of wrath fitted to destruction."—Rom. 8:22.

We therefore should imitate this virtue, "in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love un-

feigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. 6:4-10. Thus we shall be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Col. 1:11, 12. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. 3:12, 13.

GENTLENESS.—The Psalmist acknowledged to God: "Thy gentleness hath made me great."—Psa. 18:35. PAUL besought the Corinthian Church "by the meekness and gentleness of Christ," that he might not be bold, as if he walked after the flesh: "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Cor. 10:3-5. To the Thessalonians, PAUL says: "We were gentle among you, even as a nurse cherisheth her children."—1 Thess. 2:7. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."—2 Tim. 2:24, 25.

GOODNESS.—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." . . . "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." . . . "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!"—Psa. 107:8, 9; 23:6; 31:19.

FAITH.—"Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11:1. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—v. 6. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."—Heb. 10:38. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8. "Faith cometh by hearing, and hearing by the word of God."—Rom. 10:17.

THE LORD'S DAY—THE CHRISTIAN SABBATH.

The following testimony, gathered from the *Sabbath Manual*, will show the faith of the early Church in regard to this question. It appears certain, that God designed a change of the day from the seventh to the first day of the week, at least, so the apostles and primitive Fathers understood it.

MOSHEIM says: "In the first century all Christians were unanimous in setting apart the first day of the week, on which the Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church in Jerusalem, was founded upon the express appointment of the apostles, who themselves consecrated that day to the same sacred purpose; and it was observed universally, as appears from the united testimony of the most credible writers. . . . The seventh day was also observed as a festival, not by Christians in general, but by such churches as were principally composed of Jewish converts."—vol. 1, p. 45.

IGNATIUS, Bishop of Antioch, A.D. 101, who lived contemporary with the apostle JOHN, only about half a dozen years after his death, says: "Let us (Christians) no more sabbatize,"—that is, keep the seventh day, as the Jews did,—"but let us keep the Lord's day. . . . Let every one that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days."

THEOPHILUS, Bishop of Antioch, about A.D. 162, says: "Both custom and reason challenge from that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead."

IRENAEUS, Bishop of Lyons, a disciple of POLYCARP who had been the companion of the apostles, A.D. 167, says, that the Lord's day was the Christian Sabbath. His words are, "On the Lord's day every one of us Christians keeps the Sabbath, meditating on the law, and rejoicing in the works of God."

DIONYSIUS, who lived in the time of IRENAEUS, in

writing to the Romans, A.D. 170, says: "We celebrate the Lord's day," and he informs them that epistles of CLEMENT, their late bishop, were read in the church at Corinth, "while they were keeping the Lord's day holy."

CLEMENT, of Alexandria, A.D. 192, says: "A Christian, according to the command of the gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord." And again he says: "The Lord's day is the eighth day;" that is, according to the reckoning, on the day that came next after the Jewish Sabbath, viz., the first day of the week.

TERTULLIAN, about the same time, says: "The Lord's day is the holy day of the Christian Church." "We have nothing to do with the Sabbath,"—that is, the Jewish Sabbath. "The Lord's day is the Christian's solemnity."

BARNABAS, who lived in the apostolic age, says: "We (Christians) keep the eighth day,"—that is, the first day of the week—"as a joyful holy day, on which day, also, Jesus arose from the dead."

PLINY, the younger, who was governor of Bithynia, A.D. 107, not ten years after the death of the apostle JOHN, writing to the Emperor TRAJAN, says: "They"—the Christians—"were accustomed on a stated day to meet before daylight, and to repeat hymns to Christ, as to a god, and to bind themselves by a sacred obligation, not to commit any wickedness, but on the contrary, to abstain from thefts, robberies, and adulteries; also, not to violate their promise or deny a pledge; after which it was their custom to separate, and meet again at a promiscuous and harmless meal"—that is, for the celebration of the Lord's supper.

What "stated day" that was may be learned from the foregoing testimony, and from the writings of the apostle PAUL.

Hence the fact, that their persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz., "Has thou kept the Lord's day?" If they had, they were Christians. This was the badge of their Christianity, in distinction from Jews and Pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer?—"I am a Christian; I cannot omit it."

JUSTIN MARTYR, in his "Apology for the Christians," addressed to the Emperor ANTONINUS, A.D. 147, gives the following account of the practice of Christians in his day: "On the day called Sunday, there is a meeting in one place of all the Christians that live either in the towns or in the country; and the memoirs of the apostles,"—that is, their memoirs, as is supposed, of the Saviour, in the four gospels—"or the writings of the prophets, are read to them as long as is suitable. When the reader stops, the president pronounces an admonition, and exhorts to an imitation of those noble examples; after which we arise and begin to pray."—*Apol.* 1, chap. 67. He then describes the celebration of the Lord's supper, and the collection which was taken up for the poor: and closes by mentioning several reasons why they selected that day of the week for public worship.

AMBROSE, Bishop of Milan, says: "The Lord's day is sacred, or consecrated by the resurrection of Christ."

AUGUSTINE says: "The Lord's day was by the resurrection declared to Christians; and from that very time it began to be celebrated as the Christian festival."

ATHANASIUS says: "The Lord transferred the Sabbath to the Lord's day."

EUSEBIUS was the great historian of the ancient Church. He lived in the third century, was a man of vast reading, and was as well acquainted with the history of the Church from the days of the apostles as any man of his day. Till he was about forty years old, he lived in great intimacy with the martyr PAMPHILUS, a learned and pious man of Cesarea, and founder of a very extensive library, to which EUSEBIUS had constant access. He was a learned and accurate historian, and had the aid of the best helps for acquiring information upon all subjects connected with the Christian Church. In his *Commentary on the Psalms* he says: "On each day of our Saviour's resurrection, which is called Lord's day, we may see those who partake of that consecrated food, and that body (of Christ) which has saving efficacy, after the eating of it, bowing down to him."

"I think that he (the Psalmist) describes the morning assemblies in which we (Christians) are accustomed to assemble throughout the world."—Again he says: "Service is performed very early, and every morning of the resurrection day, throughout the whole world." And again, after observing that the sabbatical law was addressed to the Jews, and that they often violated it, he says: "The Word (Christ), by the new covenant, translated and transferred the feast of the Sabbath to the morning light, and gave us the true rest, viz., the saving Lord's day: the first (day) of the light, in which the Saviour of the world, after all his labors among men, obtained the victory over death, and passed the por-

tals of heaven, having achieved a work superior to the six days' creation.

"The Scripture teaches that we are to spend the Lord's day in leisure for religious exercises, and in cessation and vacation from all bodily and mortal works—which the Scripture calls *Sabbath and rest*."

And again: "On this (Lord's) day, which is the first of light and of the true Sun, we assemble, after an interval of six days, and celebrate holy and spiritual Sabbaths,—even all nations redeemed by him throughout the world."

"And all things whatsoever, that it was the duty to do on the Sabbath,"—meaning the Jewish seventh day—"these we have transferred to the Lord's day, as more appropriately belonging to it, because it had a precedence, and is first in rank, and more honorable than the Jewish Sabbath."

THEODORET, speaking of the Ebonites, a party of Judaizing Christians, says: "They keep the Sabbath according to the Jewish law, and sanctify the Lord's day in like manner as we do."—*Haerat. Fab. 2, 1.* "This," says Prof. STUART, "gives a good historical view of the state of things in the early ages of the Church. The zealots for the law wished the Jewish Sabbath to be observed as well as the Lord's day; for about the latter there appears never to have been any question among any class of Christians, so far as I have been able to discover. The early Christians, one and all of them, held the first day of the week to be sacred."

Dr. CUMMING, in his *Apocalyptic Sketches*, says: "The Sabbath was observed by apostolic precept and apostolic example not upon the *seventh*, but upon the *first* day of the week." Again he says: "We find that immediately after the resurrection of Jesus, converts from the Jewish religion observed both the Saturday and the Sunday, though the Gentile converts unanimously observed only the first day of the week."

We think it is incontestably proved by the foregoing testimony,—

First, That the words, "Lord's day," found in Revelation, means His resurrection day,—"the first day of the week."

Second, That the early Christians, with the exception of a few Judaizing ones—who kept the seventh day for the same reason doubtless that PETER taught circumcision—unanimously kept the first instead of the seventh day of the week as the Christian Sabbath. "Go thou and do likewise." We earnestly commend this article to all whom it may concern. And I would candidly inquire, if we who are expecting the return of Jesus prefer, like IGNATIUS, to "no more sabbatize," but keep the "Lord's day," in so doing are receiving the "mark of the beast," why did not IGNATIUS, THEODORET, THEOPHILUS, IRENEUS, DIONYSIUS, CLEMENT, TERTULLIAN, BARNABAS, JUSTIN MARTYR, ATHANASIUS, EUSEBIUS, and a host of others, who lived several hundred years before the "beast" ever had an existence, receive that "mark" also? May we be guided into "all truth."

D. T. T. JR.

THE PARTING.

When CHRIST appears, the final separation which will then be made between the righteous and wicked, will, to the wicked, be heart-rending in the extreme. It will be a *parting* unlike any that ever preceded it; and then husbands and wives, parents and children, brothers and sisters, neighbors and friends, will *part to meet no more again FOREVER*. Then many a doting husband will see the beloved partner of his bosom ascend to meet her Lord in the air, while the blackness of darkness is reserved for him. Then many a fond wife will behold her more faithful husband for the last time, and will be left to lie down in everlasting despair, while he joins in the anthems of the general assembly of the Church of the first born on high. Parents will behold their children, received as lambs in the Saviour's arms, themselves consigned to the world of woe. Children will behold their pious parents received into the realms of glory, while a horrible tempest will be their portion. Those who have taken sweet counsel together, and have walked to the house of God in company, will find the ties of kindred and affection suddenly sundered. These will receive the "well done, good and faithful servant," while others will receive the dreadful sentence, "depart, ye cursed." And Oh, what different attainments will be theirs! The one will walk the golden streets of the New Jerusalem, with harps of gold, and crowns upon their heads, with songs and everlasting joy; the other will be consigned to those regions of woe where hope can never enter, and eternal despair among the damned will be their portion forever. The one will become priests of God, the other will become demons of darkness. The one will enjoy the feast of fat things, of wine on the lees well refined, prepared by the Lord for his people; the other will pine away in a world of woe. The death of the one will be swallowed up in victory, the other will suffer the second death. The Lord will wipe all tears from the eyes of the one, while the other will go where is

weeping, and wailing, and gnashing of teeth. The one shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; the other will dwell in the fire that is never quenched, and with the worm that never dies. The one will possess righteousness, and peace, and quietness, and assurance forever; the other will be doomed to eternal misery, and disappointment, and anguish, and despair.—The Lord will be unto the one a place of broad rivers, and streams; and unto the other a burning flame. The one shall never say they are sick, and they shall be forgiven their iniquity; while the other will never know any good thing. The one will obtain joy and gladness, and sorrow and sighing shall ever flee away; the other will forever endure unutterable misery. The one will enter into an everlasting rest, which the Father hath prepared for those who love him: and the other will for ever gnaw their tongues for very pain and anguish, which will know no mitigation. And now, O sinner, is there nothing for you to gain, and nothing which you may lose? Can you hesitate a moment which of those companies you will strive to join? Husband, can you endure to be left behind, when the partner of your bosom shall ascend to meet her Lord in the air? Wife, are you content to go away into everlasting despair, while your husband shall sit at the marriage feast? Parents, will you not join your children in the New Jerusalem? Children, will you then be separated from your parent's kind embrace? Brothers, sisters, friends, are you willing to part for ever with those who shall be taken when you are left? Remember the time is short. The day of the Lord draweth nigh. Soon, He that cometh will come and will not tarry. The Bridegroom is at the door. The Master of the house will soon rise up and shut to the door, and those who are ready will enter with him to the marriage feast. Are you ready? Are your lamps trimmed and burning? If not, delay not; look not behind; tarry not in all the plain; flee to the mountains, and lay hold on the hope that is set before you in the gospel, that you may make your Judge your friend before it is too late. If you walk contrary to God, he will walk contrary to you. If you reject Christ, he will reject you. Unless you are willing to take up your cross and follow him, you are none of his disciples. If you choose this evil world, you refuse the next. What will it profit you if you gain the whole world and lose your own soul? Delays are dangerous. Now is the accepted time, and now is the day of salvation. You have no assurance of to-morrow. To-day, if you will hear his voice, harden not your hearts. Soon the seventh trumpet will sound, and the mystery of God be finished. Then He will come whose right it is to reign, and will take the kingdom to himself; and the greatness of the kingdom under the whole heaven will be given to the saints of the Most High. Then Christ will descend from heaven with a shout, and the voice of the archangel, and the trump of God, and the dead in Christ will rise, and the righteous living will be changed, and together caught up to meet the Lord in the air. Are you ready for that event? Have you made that preparation which you wish to make before you enter his presence? You have no time to lose. The last sands of Time's hour-glass are fast running out, and time shall be no longer. If you are wise you will be wise for yourself; and if you perish you alone must bear it. That great separation will soon be over, and that last parting will soon be made. Have you made your election? And will you strive to be found on the right of your Judge? or will you perish for ever?

Christ, our Example.

It was highly important and desirable that our great High Priest should not only obtain for us the heavenly inheritance, but also go before us, in the path which leads to it; that he should not only describe Christianity in his discourses, but exemplify it in his life and conversation. This our blessed Saviour has done. In him we see pure and undefiled religion embodied. In him Christianity lives and breathes. And how amiable, how interesting does she there appear! How convincing, how animating is our Saviour's example! How loudly, how persuasively, does his conduct preach! Would you learn submission to parental authority? See him, notwithstanding his exalted character, cheerfully subjecting himself to the will of his parents, and laboring with them, as a mechanic, for almost thirty years. Would you learn contentment with a poor and low condition? See him destitute of a place where to lay his head. Would you learn active beneficence? See him going about doing good. Would you learn to be fervent and constant in devotional exercises?—See him rising for prayer before the dawn of day. Would you learn in what manner to treat your brethren? See him washing his disciples' feet. Would you learn filial piety? See him forgetting his sufferings, while in the agonies of death, to provide another son for his desolate mother. Would you learn in what manner to pray for relief under afflictions? See him in the garden. Would you learn

how to bear insults and injuries? See him on the cross. In short, there is no Christian grace or virtue, which it was proper for a perfectly innocent being to possess, which is not beautifully exemplified in his life; and there is scarce any situation, however perplexing, in which the Christian, who is at a loss to know how he ought to act, may not derive sufficient instruction from the example of his divine Master.

Payson.

Mr. and Mrs. "They Say."

Reader, did you ever see Mr. and Mrs. "They Say?" We have never seen this notable couple, although we have heard much of them. They intrude themselves into all sorts of society, and have accomplished a great many mighty things, but we have never seen them. They have broken up families, set near and dear friends at variance, raised tremendous tumults and excitements in neighborhoods, disturbed and even ruined the peace and prosperity of churches and societies, and have occasioned a great deal of gossiping, backbiting, slandering, and evil speaking, among the people, and yet we very much doubt that Mr. and Mrs. "They Say" were ever seen. They are every where, concerned in every one's business, but seem to have no *personality* or *tangibility*. They are often referred to, but are entirely beyond the reach of observation. If a rumor is set into circulation, Mr. and Mrs. "They Say" are referred to for authority. "Did you hear the rumor that is in circulation concerning Mr. and Mrs. ——? No, I did not! What is it? "They Say" (and here follows the rumor,) &c. Can this be true? "They Say" it is, and I suppose it must be so."

Whether Mr. and Mrs. "They Say" are descendants from our first parents, or from the fallen angels, we know not. They evidently existed before the flood. But as the Scriptures inform us that but *eight* souls were saved in the ark, we conclude that they and their progeny, not having souls, contrived somehow or other to keep their heads above water and survived the flood. They must have had a numerous progeny, for they are every where present.

"They Say" have the most to say of all that is said, in regard to rumors and slanderous stories in circulation, or they must have exceeding broad shoulders to bear up under all the gossips and slanders that are imputed to them. Every foul-mouthed traducer and meddler in other men's matters, and who wishes to put in circulation and give currency to their scandal or slander, summon Mr. and Mrs. "They Say" as endorsers.

From all the information we can obtain in regard to them, we are forced to conclude that Mr. and Mrs. "They Say" are vicious, foul-mouthed, miserable, contemptible, scandalous beings; and all who retail their scandals are, in our opinion, equally as miserable and contemptible as they are themselves; and we would advise all candid, well disposed persons, not to be confederate or form an acquaintance either with Mr. and Mrs. "They Say," or those who are confederate with them in destroying the peace and happiness of others by their scandal.

Free Will Baptist Repository.

Holy Life.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so efficacious as leading a virtuous, upright, and well ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrance and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth has done more, and will do more, to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together.—It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.

Chalmers.

Suspicion.

Suspicion amongst thoughts are like bats amongst birds, they ever fly by twilight. Certainly they are to be repressed, or at least well guarded, for they cloud the mind, they lose friends, and they check with business whereby business cannot go on currently and constantly. They dispose kings to tyranny, husbands to jealousy, wise men to irresolution and

melancholy. They are defects, not in the heart, but in the brain, for they take place in the stoniest natures, as in the example of Henry VII. of England, there was not a more suspicious man, nor a more stout. And in such a composition they do small hurt. For commonly they are not admitted but with examination, whether they be likely or no? but in fearful natures they gain ground too fast. There is nothing makes a man suspect much more than to know little, and therefore men should remedy suspicion, by procuring to know more, and not to keep their suspicions in smother. What would men have? Do they think those they employ and deal with are saints? Do they think they will have their own ends, and be truer to themselves than to them?—Therefore there is no better way to moderate suspicions, than to account upon such suspicions, as true, and yet to bridle them as false; for so far a man ought to make use of suspicions, as to provide, as if that should be true that he suspects, yet he may do him no hurt. Suspicions, that the mind of itself gathers, are but buzzes; but suspicions that are artificially nourished and put into men's heads by the tales and whisperings of others, have stings. Certainly the best means to clear the way in this same wood of suspicion, is frankly to communicate them with the party that he suspects; for thereby he shall be sure to know more of them than he did before, and withal shall make that party circumspect, not to give further cause of suspicion. But this would not be done to men of base nature; for they, if they find themselves once suspected, will never be true. The Italian says, *Sospetto licentia fidei*, as if suspicion did not give a passport to faith; but it ought rather to kindle it, to discharge itself.

Lord Bacon.

Population of the Principal Towns in the United States.

According to the Census of 1850, as we gather them from floating paragraphs in the newspapers.

Bangor, 14,441; Portland, 26,819. We have not noticed the population of any other towns in Maine. If any of our subscribers can give us the population of either of the towns of Augusta, Belfast, Machias, Eastport, Waldoboro, Hallowell, Saco, and York, they will oblige us.

IN NEW HAMPSHIRE.—Concord, 8,584; Gilman-ton, 3,282; Dover, 8,186; Portsmouth, 9,739; Nashua, 5,820; Keene, 3,392; Hanover, 2,352; Haverhill, 2,405; Lancaster, 1,559; Manchester, 13,933.

We have not seen the population of any of the towns in Vermont. Would like to learn that of Montpelier, St. Albans, Burlington, Vergennes, Windsor, Rockingham, Brattleboro, Bennington, and other principal ones. Those in Massachusetts we gave last week.

IN RHODE ISLAND.—Providence, 41,513; Warwick, 7,740; Newport, 9,563.

IN CONNECTICUT.—Hartford, 17,851; Norwich, 10,265; New London, 9,006; Middletown, 8,791; New Haven, 22,529; Bridgeport, 7,558.

IN NEW YORK.—Catskill, 5,454; Newburgh, 11,417; New York, 515,394; Brooklyn, 96,850; Poughkeepsie, 13,944; Hudson, 6,214; Troy, 28,785; Utica, 17,240; Fishkill, 9,240; Kingston, 10,252; Rochester, 36,560; Buffalo, 42,266.

IN NEW JERSEY.—Trenton, 6,466; Morris, 4,997; Paterson, 11,341; Newark, 38,893; New Brunswick, 10,020; Camden, 9,618; Salem, 3,052.

IN PENNSYLVANIA.—Harrisburg, 8,173; Carlisle, 4,575; Chambersburg, 4,272; York, 7,702; Lancaster, 12,382; Philadelphia, 406,358; Pottsville, 7,515; Reading, 15,821; Erie, 5,850; Alleghany, 21,270; Pittsburgh, 46,601.

IN OHIO.—Columbus, 17,867; Circleville, 3,411; Chillicothe, 7,098; Portsmouth, 4,011; Gallipolis, 1,686; Springfield, 5,108; Newark, 4,155; Marietta, 3,133; Zanesville, 8,007; Steubenville, 10,355; Cleveland, 17,585; Akron, 3,266; Norwalk, 1,441; Sandusky, 5,088; Toledo, 3,819; Dayton, 13,103; Cincinnati, 116,078.

IN OTHER STATES—Wilmington, Del., 13,931—Baltimore, Md., 169,125. Washington, D. C., 40,072. Richmond, Va. 30,280. Charleston, S. C., 42,604. St. Augustine, Fla., 1,935. Mobile, Al., 20,514. Memphis, Tenn., 11,365. Detroit, Mich., 21,057. Indianapolis, Ind., 8,034. Louisville, Ky., 42,000. New Albany, Ind., 9,785. Chicago, Ill., 28,269. Madison, Wis., 1,871. Milwaukee, Wis., 20,035. Winnebago, Wis., 1,176. St. Louis, Mo., 81,107. New Orleans, La., 94,526.

If editors would publish the returns in their respective States, they would accommodate those seeking for early Census returns.

If our subscribers in any of the States can send us any accurate information respecting the population of the principal towns, not contained in the foregoing, they will oblige us.

WE we wish to say a word in relation to the *Advent Harp*. We do consider it the best collection of hymns and music with which we are acquainted. It is calculated to inspire a spirit of heavenly devotion. It is deserving a wider and more general circulation.

L. KIMBALL,
A. W. BROWN.

CORRESPONDENCE.



THE SECOND ADVENT.

(Concluded.)

That the fertility of the ground will be improved is placed beyond doubt in this passage, "The wilderness and the solitary place shall be made glad, and the desert shall blossom as the rose. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." In view of this fact we would ask the candid reader, is it likely that Christ will "smite with the rod of his mouth" a world thus renovated, and enjoying all its primitive felicity? If we know anything of the reason why God will destroy this world, it is because of the wickedness of which it is the scene, and to create it a pure untainted residence for his saints. That the creation of the "new heavens and the new earth" will take place before, and be the scene of the millennium, is, we think clearly proved by the following, "Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy, and I will again rejoice in in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." This corresponds with that Jerusalem which the Apostle John describes in the 21st chapter of Revelation: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." If these paragraphs are descriptive of the millennial state, which we think none will deny, they establish beyond all dispute, that the millennium will take place on the new earth under the personal reign of our glorious Redeemer. We have already attempted to show that this earth is now under the curse of God, and that this curse will not be removed until it is given to Jesus Christ for a possession, when he will come as a glorious king "in the clouds of heaven, with power and great glory," and "create all things new." Until this is accomplished his work of restoring what was lost through the "first Adam" remains unfinished. As in the first creation, God rested not until his work was finished, so (we may think) in the re-creation, he will not rest until he has made all things new; then shall he take possession of the throne of his father David, and rest with those who are found worthy, on the new earth. If a thousand years of universal righteousness will be produced by the preaching of the gospel, Christ must rest before his work is finished. He is now our mediator before the throne of God; but when sin shall have no dominion on the earth (as undoubtedly will be the case in the millennium) what will then be his office? As soon as sin shall cease to exist in the world, Christ will cease to intercede. Will he remain inactive a thousand years before he comes to finish his work? Proof that he will, cannot, we think, be discovered. Some writers are of opinion that the saints will be raised at the commencement of, and dwell on the earth during the millennium.—So far we agree with them, but in opposition to a passage which they quote to prove this, which reads as follows: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first." They believe that Christ will not make his appearance until the thousand years are accomplished; the opposite of this opinion is so distinctly taught in the passage we have just quoted, that it would be superfluous to add a single argument on the question.

In view of difficulties such as are inseparable from the popular creed, many persons, unwilling to give up their preconceived opinions, neutralize the doctrine of a millennium, by substituting for a thousand years of universal righteousness such as we have attempted to prove shall exist, a thousand years during which the world will be under the influence of nominal Christianity as at present in some Protestant countries. This theory presents the strange anomaly of Jesus Christ and Satan having the supreme control of the world at the same time. Nominal Christianity cannot, we think, produce the astonishing change which the millennium, as described, will present. Experience teaches us that nominal Christianity removes not sterility and thorns from the earth,—it as rigidly as ever demands the sweat of man's brow for the produce it affords him. Such a millennium will never cause men to turn their weapons of warfare into implements of husbandry. It will not change carnivorous into herbivorous animals; the lion, in such a millennium, will not "eat straw like the ox," nor shall the lamb approach the jaws of the wolf with impunity. It will not remove the venom of the cockatrice, "the weaned child" dare not approach his den, or "play upon the hole of the asp." The gospel will undoubtedly be "preached for a witness to all nations," before the second coming of our Lord; but we cannot conceive that it will be "preached for a witness to all nations" for a thousand years, as a millennium of nominal Christianity would indicate. In the millennium "one shall not say to another, know the Lord, for all shall know him, from the least to the greatest."

Some are of opinion, that before the second com-

ing of our Lord, the Jews will all return to the land of Canaan, and again assume their nationality. If this doctrine be correct, then how could the wall of separation between Jew and Gentile be said to be removed by the sacrifice of Christ, and the statement, "he is not a Jew who is one outwardly," and "circumcision is of the heart," be correct? We are aware of the numerous passages which speak of the restoration of Israel, they are of two distinct classes. One refers to the return of the carnal Jew, from the Babylonian captivity: but it must be remembered, they were uttered previous to that event. The other class refers to the gathering of the spiritual seed of Abraham to the New Jerusalem, which we are told in the 21st chapter of Revelation, 2d verse, will "descend from God out of heaven" * upon the new earth, described in the 1st verse of the same chapter. Here, as in all the leading passages of this chapter, it will be perceived that the restoration of Israel is to be subsequent to the new creation. As examples, we refer the reader to the clear and forcible account of this event contained in the 11th and 65th chapters of Isaiah.

The pomp and glory of our Lord's second coming, and the sublimity of the scenes which will attend that great event, open before us a wide field on which to expatiate. The scripture accounts are so copious, comprehensive, and sublime on the subject, that we conceive it would not only be folly, but presumption, with our limited power of description, to attempt a task, which would but weaken the force. We shall therefore do little more than mention the leading events connected with that event. The heavens above and the earth beneath shall combine to proclaim the advent of their glorious Creator and King. The sun, that great and incomprehensible luminary, "shall be turned into darkness" with respect to this world, his light being no longer required, for Christ the "Sun of righteousness," gives indication of his rising "with healing in his wings," to be the light and glory of his new creation. The moon, which cheers us with its silvery beams, "shall be turned into blood," and "the stars shall withdraw their shining," for the night of moral darkness is forever passing away, an eternal day is about to dawn, during which the world will enjoy the unclouded shining of the "Sun of righteousness," and they shall "fall from heaven," for the "powers of heaven shall be shaken." Earthquakes shall shake the earth through all its continents, amid the confusion of which "every island shall flee away," and by which the ocean shall be agitated as by a mighty tempest. Thunders shall reverberate from pole to pole, and the lightning's terrific glare will break in upon the dark pall which shall envelope all nature, and for a time substitute the cheering rays of the sun. The awful pause of nature when these fearful commotions shall have subsided, will in a moment be broken in upon by the sound of the announcing trumpet, which shall reach every living ear, and the "glorious appearance of the Son of man," attended by "ten thousand of his saints," (a retinue compared with which the most gorgeous of earthly courts is but as a drop compared with the mighty ocean, or as the lamp's glimmering ray compared with the sun in his noon-day effulgence) will be hailed with a universal shout. He shall descend upon a great throne of dazzling whiteness, emblematic of the purity of the judge, which shall be borne upon the fleecy clouds through the heavens in majestic splendor. Then, with a sound exceeding ten thousand thunders, shall the archangel's trumpet send forth its dead awakening peal, calling together the particles of decayed humanity, whether scattered to the wind, or mingled with the waters, when "the dead in Christ shall rise first," and the righteous who have not experienced the pains of death, shall in a moment undergo some unaccountable change, which will enable them, with the risen saints, to meet their Lord in the air.—The wicked too shall hear the awful sound of the trumpet and awake, not however to soar with joyful wings to meet their Lord in the air, but to be assembled on the earth, the scene of their guilt and rebellion, and experience that withering sentence, "Depart, ye cursed, into everlasting fire prepared (not for them, but) the devil and his angels." In that day how different will be the condition of the despised and humble follower of the Lord Jesus Christ, and the proud worldling who proclaimed in his every day conduct, "I will not have this man to reign over me." That day will to the righteous be the consummation of their ardent and oft repeated prayer, "Thy kingdom come." They shall be filled with a joy so inconceivable that language fails to convey an adequate idea of its intensity. And those who are not sheltered by the "rock of ages," will, under the withering blast of divine vengeance experience mental agony, which shall equal in intensity the joy of the righteous. He who for a time laid aside the regal dignity of heaven that he might, by his humiliation and death, effect man's salvation, will then "sit upon the circle of the heavens and laugh at" the "calamity" of those who forfeited the salvation he wrought out for them, for the paltry pleasures and treasures of the world. Then shall be the great harvest of the world, when Christ shall send forth his reapers, the angels, to gather the fruit of the gospel seed into a place of security, and to gather the tares, the fruit of sin which the enemy sowed, to be burned with unquenchable fire. On that day the records of heaven will be exhibited to an assembled world, and the eternal destinies of the whole human family will be irrevocably fixed "according to the deeds done in the body." How affecting will be the scene, when Christ will separate the righteous from the wicked as a "shepherd divideth the sheep from the goats," when husbands and wives, parents and children, brothers and sisters, friends, who like Jonathan and David were bound by the strongest affection, and even church members, will bid an eternal farewell. After the final sentence shall have echoed through the wide extent of creation, then shall the devouring elements burst forth in every department of creation, and this vast globe become a flaming mass. "The heavens shall be rolled together as a parchment," and "the elements will melt with fer-

* That this is the Jerusalem to which they will be gathered is sanctioned by the fact, that they will not, as on their return from Babylon, be required to build.

vent heat." This world, so long the subject of sin's polluting influence, will then be thoroughly renovated, and the new earth shall come forth in all the order and beauty of the first creation, before the blighting influence of sin spread devastation, death, and disorder. Then shall the New Jerusalem in all its splendor "descend from God out of heaven," and "all Israel" shall enter into its pearly gates, Christ himself reigning king in Zion.

That Christ will reign with his saints on the earth, is we think fully sustained by the following passage of scripture. Isaiah, in speaking of the millennium, says in the 11th chapter, "In that day there shall be a root of Jesse, which shall stand for an ensign for the people, to it shall the Gentiles seek; and his rest shall be glorious." And in the 6th chapter, "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." The existence of the temple, and the connection with this passage of the statement, "the whole earth is full of his glory," indicate that this portion of scripture has reference to the New Jerusalem state. Jer. 13:5, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth," who, it is added in verse 6th, "shall be called the Lord our Righteousness."—Mic. 4:7—"And the Lord shall reign over them in Mount Zion from henceforth, even forever." Dan. 8, "In the night vision, and behold, one like the Son of man came with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The angel in his address to Mary, Luke 1:31, said—"Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. And the Lord shall give unto him the throne of his father David." Zec. 2d chap.—"Sing and rejoice, O daughter of Zion; for lo! I come, and I will dwell in the midst of thee, saith the Lord. And I will dwell in the midst of thee; and thou shalt know that the Lord of hosts hath sent me unto thee; and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Rev. 21:3, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

Having thus briefly touched upon the leading points of our subject, we would, in conclusion, urge its importance upon every mind. All who admit the truths of the Christian religion, however they may differ in opinion respecting the various details of the subject, are agreed on the main question. They believe with us, that Christ will come and "render to every man according to the deeds done in the body." Agreed as we are upon this point, let this question have a bearing upon every future act of our lives. Shall I on that day feel a thrill of holy joy communicated by the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you?" or shall I experience the withering effect of that sentence, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels?" If the latter be our sad portion, the bitterest ingredient in that cup of sorrow will be that we rejected eternal life, though it was held out to us during the whole of life's journey, and allowed ourselves to be allured to eternal ruin by the tinsel of worldly gratification. Let us therefore as wise men redeem the time, and endeavor so to live that we may be in constant readiness to meet our Lord at his coming.

OMEGA.

THE DUTIES OF A PASTOR.

BRO. HIMES:—I send you the following from "The Reformed Pastor," by Rev. Richard Baxter. His principles appear to be sound, his warnings are correct, and his appeals are pertinent and fervent. I hope his bold and stirring thoughts will be carefully pondered, though their light should shine in the reader's own face.

B. M.

Acts 20:28, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Though some think that Paul's exhortation to these elders proves him their ruler, we who this day speak to you from the Lord, hope that we may fully do the like, without any jealousy of such a conclusion. Though we teach our people as officers set over them in the Lord, yet we may teach each other as brethren in office as well as in faith. If the people of our charge must teach, admonish, and exhort each other daily, (Col. 3:16; Heb. 3:13) no doubt teachers may do it to one another without any supereminence of power or degree. We have the same sins to mortify and destroy, and the same graces to be quickened and strengthened as our people have; we have greater works to do than they, greater difficulties to overcome, and no less necessity is laid upon us; and therefore we have need to be warned and awakened, if not instructed, as well as they; so that I confess I think such meetings should be more frequent, if we had nothing else to do together but this. And that we should deal as plainly and closely with one another as the most serious among us do with our flocks, lest if they only have the sharp admonitions and reproofs, they only should be sound and lively in the faith. That this was Paul's judgment, there needs no other proof than this rousing and heart-melting exhortation to the Ephesian elders—a short sermon, but not soon learned.

Our time will not allow me to touch any part of it but my text, which contains a two-fold duty, and a powerful motive to enforce it.

The first duty is to *take heed to themselves*; the second, to *take heed to all the flock*; and the work for the flock, which is to be done with the greatest care, is to *feed them, or act the part of a good shepherd towards them*.

The motives are these:—Their engagements and relations; they are the overseers of the flock. The efficient cause, even the authority and excellence of him who called them to it, the Holy Ghost—The

dignity of the object; the church of God, the most excellent and honorable society in the world—The tender regard that Christ hath to this church, and the price it cost him; he purchased it with his own blood.

The terms in the text do not require much explanation, πορεύεσθαι (prosekein) is in general to apply the mind to anything with strict and close attention. Here it signifies, diligently to watch over ourselves, over our own conduct and behavior, our heart and our life: all our tempers, words, and actions.—Ποιμανοῦσι (poimanein, a little flock) does not here signify the whole church of Christ; but that particular church of which those elders had the charge.—

πιστοποιοῦσι, (bishops or overseers) persons appointed by Christ to teach and guide those churches, or that particular church, in the way of salvation. The same persons who before are called elders of the church of Ephesus, are here called bishops. Εἵσθη (heitho, hath made, placed, ordained, or constituted), and imports the qualifications and appointment of these elders, or bishops, by the Holy Ghost, to their particular charge. Ποιμανεῖν τῷ εκκλησίᾳ τὸν Θεόν (poimainein ekklesian ton theon) to feed the church of God. Ποιμανεῖν (poimainein) is by some rendered barely to feed, as here, and by others to rule: but it ought not to be confined to either: for it comprehends both, or the whole of the pastoral work. In a word, it is to do the work of a pastor to all the flock, or church of God, over which he is appointed.—Ηγ. περιποιοῦσατο (een peripeoiesato) which he (God) hath acquired or purchased, in a peculiar way and manner, viz: Διὰ τοῦ θεοῦ αἵματος (dia tou aimatos) with his own blood. Jesus Christ is he who purchased the church with his own blood, and is here expressly called God. He indeed is God over ALL blessed for evermore.

The doctrine contained in the text is, that the pastors, or overseers of the church of Christ, must take great heed both to themselves and to all their flock, in every part of their pastoral work. In handling which I shall (1) briefly show you what is meant by pastors and churches.—(2) What it is to take heed to ourselves, and wherein it must be done. (3) Give some reasons for that part of the work.—(4) What it is to take heed to all the flock in our pastoral work, and how it must be done.—(5) I shall make some application of the whole.

1. By a *pastor* or *bishop* here is meant an officer appointed by Christ for the ordinary teaching and guiding a particular church and all its members, in order that they may be saved, and walk so as to please God. The office itself he has appointed in his holy word, and he calls men to it:—(1) By endowing them with suitable gifts.—(2) By his providential dispensations.—(3) By the work and inspiration of his Spirit in their hearts.—(4) By the ordination or appointment of his present officers and the approbation of the church.

Teaching and guiding comprehend the main part of the work to which they are appointed. A particular church is the object of their work, by which they are distinguished from apostolical itinerant ministers. By the flock and church is meant that particular society of Christians, of which these bishops or elders have the charge, associated for personal communion in God's public worship, and other mutual assistance in the way to salvation.

II. Let us consider what it is to take heed to ourselves, and wherein it must be done.

1. Take heed to yourselves, lest you be void of that saving grace of God which you offer to others, and strangers to the effectual working of that gospel which you preach: and lest while you proclaim the necessity of a Saviour to the world, your hearts neglect him, and you miss of an interest in him and his saving benefit. Take heed to yourselves, lest you perish while you call upon others to take heed of perishing; and lest you famish yourselves while you prepare them food. . . . Many men have warned others not to go to that place of torment, who yet have hastened thither themselves. . . . Is it reasonable to imagine that God will save men for offering salvation to others, while they refuse it themselves, or for telling others those truths which they themselves neglect or abuse? Believe it, brethren, God never saved any man for being a preacher, but because he was justified and sanctified, and consequently faithful in his master's work. Take heed therefore to yourselves first, that you be that which you persuade your hearers to be, and believe that which you persuade them daily to believe; and have heartily entertained that Christ and Spirit which you offer unto others.—(To be continued.)

THE CAUSE IN HALLOWELL.

DEAR BRO. HIMES:—Thinking you are always interested to learn the prosperity of the cause of our common Lord, and wishing to say a word for the encouragement of others, I drop a line to you about our matters at Hallowell. On returning to this place I find the cause is rising, by God's blessing, under the faithful labors of our brethren, who are constantly extending to others the knowledge that the judgment is at hand, and laboring for their salvation. And the Lord be praised, their labors in the Lord are not in vain. During the past winter a number have been converted and reclaimed, and others are pricked in the heart, and are seeking pardon and salvation. The proclamation, "Behold the Bridegroom cometh," has not lost its power to awaken men. Our meetings are now attended by a new class of hearers, who wish to know about the coming of the Lord.

The more experience I have, the more fully I am convinced of the importance of planting ourselves on the stern, living truths that the Lamb is at hand, the kingdom is yet to come, the inheritance is the new earth, the reward is at the resurrection, preaching other truths of course in connection. There is no great good accomplished by us in a half hearted, half concealed faith; in these things our banner must be unfurled to the breezes of heaven, and borne by the ministers of God in such a manner, that all the world may see that we believe these things, and then those who want the truth on these subjects will inquire for it, and seek it, while others are left to do their own work. This is the way our brethren are

striving by God's help to do in this place; and when any one is brought into God's grace by this course, they are enabled to see things as they are, and to cleave to God for grace to keep them from the perils of these last days, and such, I will add, generally "hold on their way," in weal or in woe. While those who are converted to Christ without a knowledge of the inheritance, or the nature of the kingdom of God, or the doom of the world, and the signs of the times—the perils, the fables so rife among us, how little do they have to keep them from turning again to the world—to its spirit and practice. Alas! how soon such, in many instances, become the scoffers of Peter's description. Only few days ago, a friend from a neighboring city, and who has lately been converted there at a protracted meeting, came to our meeting for the first time, and listened to a discourse on the inheritance of the saints—the oath to Abraham; but her mind was so averse to it that she declared she would never attend another Advent meeting. She told us that one of our preachers had been preaching much at the meeting where she was converted, but that he did not say a word about the Lord being at hand. I only mention this instance to show some of our brethren who are exceedingly cautious, that when they labor with other churches in revivals, and do not even let the converts know they believe the Lord is coming, they put an instrument into the hands of those who seek to put off the day of God, to crush and neutralize our proclamation of the judgment. It is earnestly reported here, to those who have some interest in our work, that our brethren in certain quarters have given it up, and they say to us, "Why can't you labor for sinners, and not say anything about the Lord's coming? more would be converted," &c. Our answer is, God's ways are better than our ways, and his word is better than the traditions of men. The motives he has given for men to repent, and for Christians to endure cannot be superseded by the inventions of this age of wonders. And the signs which our God has shown this generation for their instruction, cannot be slighted with impunity. Let us then labor with our might to point sinners to Christ, and not put our light under a bushel, but let it shine. No one should understand me to say that we should not unite to labor with others, or that we should at all times preach on the Advent, but only make it as prominent as God has done, and it will not be said we have given it up.

Yours as ever, looking for Jesus,
Hallowell Apr. 9, 1851. I. C. WELLCOME..

LETTER FROM C. H. FULLER.

Bro. HIMES:—Perilous times indeed are these in which we live, iniquity abounds, and the love of many is waxing cold. The evil servants are seen smiting their fellow servants, and are saying in their hearts, "My Lord delayeth his coming." Many even who are professing to be looking for the Lord from heaven are among this class. And yet they say they are actuated by the purest motives. O Purity! thou lovely white robed cherub, how art thou insulted. Even Satan himself would seek protection under thy wings, but thou wilt not shelter him. What course does he then take? Have all his plans failed? and is he vanquished? Not yet, he is "more subtle than any beast of the field," he manufactures a robe for himself, and he calls it a robe of purity, but O! how different from purity's spotless robe. Who that hath eyes of discernment can fail to detect the counterfeit? Though the dark spots of iniquity are whitened by the chalk of deception, it requires but a second glance to discover the filth that is beneath. Yet many an unsuspecting victim is deceived by it. But what says the word, the great counterfeit detector? "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Purity never seeks to hide her deeds in darkness, ah! no, she is a daughter of light, she ever dwells with the meek angel of peace, in all the churches of the saints. See, yonder is a little band of Zion's pilgrims "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," rejoicing in hope of the glory of God; yes, rejoicing in tribulation, reckoning with Paul, that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." But more trying scenes are their's. The enemy of all righteousness has beheld their unity, he has laid a plan for their overthrow. Behold him as he approaches, clad in his garb of mock purity, bringing with him envying and strife. Confusion now takes up her abode there, and purity and peace flee themselves away. But a few have not turned aside unto vain jangling; they have left the city of confusion, and follow peace, knowing that without her no man can see the Lord. And as they go they cry "with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." "The great day of the Lord is near, it is near, and hasteth greatly." They are blowing the trumpet in Zion, and sounding the alarm in God's holy mountain: they see the sword coming, and will not hold their peace day nor night. They have passed through severe trials, and will doubtless be called to pass through more, but the promise is, to those who have kept the word of his patience, he will keep them from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. How does this state of things affect the child of God? It teaches him that the time has come when he cannot trust in any brother.—Now he remembers that it is written, "Cease ye from man whose breath is in his nostrils." He looks forward to that bright morn of glory which brings deliverance to all God's people, he hails with joy each succeeding token of its approach as it is unfolded to his view, and soon he will hail Jesus with shouts as he comes in the clouds, saying, "Lo, this is our God, we have waited for him, and he will save us."

"Lo! 'tis He! our hearts' desire,
Come for his espoused below;
Come to join us with the choir,
Come to make our joys o'erflow."
Your's in hope of eternal life.
Cheshire, April 9, 1851.

Extracts from Letters.

Bro. J. COLE writes from Salisbury (N. Y.), March 13th, 1851:

DEAR BRO. HIMES:—Although I never saw you, if I am not deceived, I have a more correct knowledge of you than I have of some of my neighbors. You have great reason for encouragement, notwithstanding the powerful exertions of designing men for your overthrow. I believe the cause you have so long advocated is of God, and will eventually triumph. I doubt whether there has, since Luther's day, been any religious system presented to the public, which has moved so much mind, and which has led to such anxious inquiry for truth, as the Advent doctrine has done. In conversing with ministers of different orders on two important points, they told me they had become convinced that the Scriptures have been erroneously construed, and that they had given up the idea of ever seeing any better times than we have had on this old, sin-polluted earth.—They likewise believe that Christ's redemption will not be complete until the restitution of all things spoken by the mouth of all the holy prophets since the world began.

I requested a Baptist minister to give me his views on Romans 8:19-23. He gave it in writing. After showing why he differed from others who had written on the subject, and showing in what sense creation now groans under its burden, waiting for deliverance, he says, a day of deliverance approaches; harmony is ultimately to be restored in new heavens and a new earth, in which righteousness is to have its habitation. Until then the great work of redemption will be incomplete. The restitution of all things, when the burden shall be removed from this sin cursed world, awaits the second coming of that Saviour who has undertaken the work of bruising Satan under his feet, and saving men. The time will arrive when he will come to be glorified in his saints, and admired in all them that believe. As creation has contributed to the degradation of man, so it is the design of Christ that it shall also contribute to his redemption. May the Lord give you strength of body and mind, that you may be able to pursue and advocate the good cause for which you have suffered, is the prayer of your unworthy servant.

Bro. ASA D. WHITMORE writes from Worcester (Mass.), April 5th, 1851:

Bro. HIMES:—By the changing events of time, and the revolution of the seasons, we have been carried down time's rapid stream, and our lives are lengthened out, and we are permitted to see the spring season of 1851. And we still hear the anxious inquiry of the world, Who will show us any good? All eager in their pursuit to attain some temporal good. Though multiform may be their endeavors to attain it, how soon will it, like the morning cloud and early dew, be past away like all earthly things. Bro. H., when I look back over the portion of life that has now past, and more especially the last twenty years, at which time I date my first hopes for the kingdom of Christ, I say the time has past like a dream. But the last ten years has been still more of interest, since the time that myself, with nine others, formed ourselves together to send for Father Miller. At his first appearance in our place, we procured a Hall for him to lecture in, which was quickly crowded with from two to three thousand. I repeat that the last ten years have been years of great and important interest to the believers of the near approach of the new heavens and new earth, and the coming of our King, Jesus Christ, in his glory to take his people home to that everlasting kingdom to which there shall be no end. But it has been a matter of no small grief to me that so many have fallen out by the way while on their journey to the promised land. I have felt many a time like reading in the book of Lamentation. But I shall try to contend for the kingdom of our heavenly Father while passing over the stormy sea of human life.

Bro. L. KIMBALL writes from Providence (R. I.), April 7th, 1851:

Bro. HIMES:—We feel grateful to our heavenly Father for the blessings and tokens of his love which we have received whilst passing through severe trials and conflicts. The devil has been rallying his forces to distract, divide, and ruin, but God has blessed us. The cord of love is greatly strengthened. The discordant note is not heard amongst us. We have been blessed with the spirit of revival, and sinners have been converted to God. Yesterday I had the joyful privilege of leading two happy converts down the banks of our Jordan and planting them in the likeness of Christ's death, from which they were raised in the likeness of his resurrection. The trials and conflicts we have had without, have only increased our love, and harmony, and peace within, so that our afflictions have been turned into blessings. Praise ye the Lord. If we only keep humble, and have the spirit of Christ, God will continue to bless us.

Your labors here were highly appreciated by all the true friends of the Advent cause. And although it called forth the wrath of opposing influences, yet we feel that the result must be good.

Bro. LEVI DUDLEY writes from Perry's Mills (N. Y.), April 1st, 1851:

DEAR BRO. HIMES:—I wish to say to the brethren that I can heartily acquiesce in the proposition made by Bro. D. I. Robinson and P. Hawkes, that every town or section see that their own poor is supplied with the "Herald," and Advent tracts. There are some worthy poor scattered through the world that are not able to pay for themselves, and the brethren in each section know who they are. I have thought of this plan before, and in one instance commenced this plan. I found an Advent sister that had not the privilege of hearing but very little preaching, and did not take the "Herald," but once in a great while would get hold of one, and received comfort and consolation in reading it. I made her ease known to a few brethren, who freely contributed a few

cents apiece, made up a dollar, and sent it to the office, and the sister has had the satisfaction of reading her own paper every week since. Now, brethren, the way is to go at it and do as well as say. Let some one in each place attend to it, and then it will be done, and none but the worthy will receive the paper.

It seems, dear brother, that the grace of God has been sufficient for you thus far under all your trying circumstances. I do believe the Lord is on your side, and if you continue to put your trust in him, you will be more than a match for all your enemies. May God take care of you and yours, and his glorious cause, in which you are engaged.

Sister P. BLOOD writes from Manlius (N. Y.), March 13th, 1851:

DEAR BRO. HIMES:—I have not need to express my friendship and confidence in your Christian character; I think those who are endeavoring to destroy it, are fast bringing the opprobrium on their own heads, by evil insinuations and false representations. A comparison of the different relations of the Salem Conference must open persons' eyes who are not blinded by prejudice. It is indeed painful to witness what we do. How much it becomes all the lovers of peace to walk softly in these perilous times, and cling around the blessed Saviour with a single eye. I sympathize with dear sister H., but God's promises are so abundant, and so diversified, to suit every case, that any consolations that I could offer would be like adding a taper to the mid-day sun. It appears to me that everything that is transpiring is adding to the truth of the speedy consummation of our hope. The battle between Christ and Belial will increase, until the latter is silenced by the Captain of our salvation.

DEAR BRO. HIMES:—We have reason to be encouraged, for the Lord is reviving his work in many places. I find an increasing anxiety to hear upon the great truths of the coming kingdom of God. At the time the Salem Conference was in session, I was engaged in a protracted effort at Haydenville, Mass., and I record with gratitude to Almighty God the conversion of many souls to Christ. Some heads of families have been brought to the light of truth, and a deep and solemn interest was manifested by all who heard. All appeared determined to be ready for the events to come, and I can but hope great good will be the result of that meeting. Bro. Sheldon and Daricks have been standing almost alone until recently; their hearts are greatly encouraged in view of what God has done. Oh may the great Shepherd of the sheep take care of them all, and preserve them unto his heavenly kingdom. I. ADRIAN.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DEAR BRO. HIMES:—I have been requested by Bro. James Belden to write to you a notice for the "Herald" of the death of his wife.

ANNA MARIA BELDEN died March 28th, aged 41. Our brother is truly deeply afflicted, yet he mourns not as those who have no hope. Her disease was consumption; she was first taken unwell in August, but we had some hopes of her recovery until about the first of March. She was a woman of peculiar temperament, very domestic in her life, and at times was much interested in the subject of religion. During the past winter her husband had evidence of a deeper work of grace, and as she drew near her end, his heart was cheered, and he felt she was prepared to go. I sat by her bed the last two days of her life, and never did I see a person so calm and so patient under so great suffering; she was perfectly sensible until the last, and a short time before she expired she repeated these lines:

"Jesus can make a dying bed
Feel soft as downy pillows are."

Her voice was a faint whisper, and a sweet smile was on her countenance. There are some of our Advent preachers who have partaken of their hospitality in years gone by, who will remember her, and I doubt not will rejoice to hear of her peaceful death. For myself, I feel it my duty to bear my testimony to the kindness of brother and sister Belden to myself and my fatherless children. Many a time they have carried me to our tent-meetings when others were not willing to provide a conveyance; and for which I can never repay them; but they will be rewarded by my heavenly Father in the resurrection.

Since writing the above, the daughter of Bro. Belden has sent the following lines for insertion in the "Herald." Yours affectionately,

MIRIAM BECKLEY.

The light hath gone out,
And our dwelling is sad:
The mother who loved us
Is laid with the dead;
But so willing and ready,
Oh! could we say nay,
When our Father who gave thee
Had summoned away?

The treasure departed, our home is no more;
Thou art gone to thy birth-place, a happier shore,
And Oh! may our Father, the Spirit of love,
Guide and lead us to join thee, our mother, above.

TRUTH is as impossible to be soiled by any outward touch, as the sunbeams; though this ill hap wait on her nativity, that she never comes into the world, but like a bastard, to the ignominy of him who brought her forth; till time, the midwife rather than the mother of truth, have washed and salted the infant, declared her legitimate, and churched the father of his young Minerva, from the needless causes of his purgation.

AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 Elm-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, " W. M. Palmer.
Brattleboro, Vt.—B. Perham.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—H. R. Gray.
Derby Line, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edington, Me.—Thos. Smith.
Gloucester, Annar, N. S.—Elias Woodworth.
Hallowell, Me.—I. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Hewett, N. Y.—W. D. Ghosh.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—E. H. Adams.
Wardsboro', Vt.—Ira Wyman.
Watertown, Shetland, C. E.—R. Hutchinson.
W. Hampton, N. Y.—D. Bosworth.
Worcester, R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENIUM.
WE wish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the Advent Herald, No. 8 Chardon-street, Boston.

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,
FOR THE CURE OF
Hoarseness, Bronchitis, Whooping-Cough, Croup,
Asthma, and Consumption.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the Lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of the CHERRY PECTORAL, may be seen in the following.

Valentine Mott, M. D., Prof. Surgery, Med. Col., N. Y. says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

The Right Rev. Lord Bishop Field writes in a letter to his friend, who was fast sinking under an affection of the lungs: "Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS,

of Louisiana, writes, "That a young daughter of his was cured of several severe attacks of Croup by the Cherry Pectoral."

ASTHMA AND BRONCHITIS.

The Canadian "Journal of Medical Science" states, "That Asthma and Bronchitis, so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skilful preparation to the profession and public generally."

Let the relieved sufferer speak for himself:

Hartford, Jan. 26, 1847.
Dr. J. C. Ayer—Dear Sir:—Having been rescued from a painful and dangerous disease by your medicine, gratitude prompts me to send you this acknowledgment, not only in justice to you, but for the information of others in like affliction.

A slight cold upon the lungs, neglected at first, became so severe, that spitting of blood, a violent cough, and protracted night sweats, followed and fastened upon me. I became emaciated, could not sleep, was distressed by my cough, and a pain through my chest, and, in short, had all the alarming symptoms of quick consumption. No medicine seemed at all to reach my case, until I providentially tried your Cherry Pectoral, which soon relieved and now has cured me.

Yours with respect, E. A. STEWART.

Albany, N. Y., April 17, 1848.

Dr. Ayer, Lowell—Dear Sir:—I have for years been afflicted with the worst form; so that I have been obliged to sleep in my chair for a larger part of the time, being unable to breathe on my bed. I had tried a great many medicines, to no purpose, until my physician prescribed, as an experiment, your Cherry Pectoral.

At first it seemed to make me worse, but in less than a week I began to experience the most gratifying relief from its use; and now, in four weeks, the disease is entirely removed. I can sleep on my bed with comfort, and enjoy a state of health which I had never experienced.

GEORGE S. FARRANT.

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists and Dealers in Medicine generally throughout the country.

[Jan. 18-31.]

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Times—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the GEMS of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

THE ADVENT HERALD.

THE ADVENT HERALD.

BOSTON, APRIL 19, 1851.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventian can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.

POCKET HARP.—This contains *all* the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37½ cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, the Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

EXPOSITION OF THE APOCALYPSE.—By David N. Lord. This work, although containing much that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2.

MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts.

THE NIGHT OF WEEPING; or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts.

THE MORNING OF JOY; being a Sequel to the Night of Weeping. By the same.—Price, 40 cts.

THE SECOND ADVENT; NOT A PAST EVENT.—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred.

THE PNEUMATOLOGIST.—Published monthly, by J. Litch.—\$1 per volume, in advance.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62½ cts.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

THE LILY AMONG FLOWERS.—Price, 25 cts.

Indebtedness to the "Herald."

THE following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over, 777, amounting to \$2446 00

No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to \$95 00

Making 1672 persons to be heard from; and due the office for "Herald" at commencement of vol. 7

Since paid by those to whom bills were sent, 217 persons \$471 00

Since paid on last vol., to whom bills were not sent, 167 persons 167 00

No. of those who have announced their inability to pay, and whose accounts have been cancelled, 106 390 00 1028 00

Still to be heard from, 1182 persons, owing \$2313 00

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing.

And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,585 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

Anniversary Conferences.

NEW YORK CITY—May 6th, and continue several days. It will be held at Hester-street, as usual.

BOSTON.—Wednesday, June 4, and continue several days, at Chardon-street Chapel.

These meetings will be improved for the comfort and encouragement of the saints among ourselves, and for the enlightenment of others on the subjects of our faith and hope.

A number of lectures will be given, which we hope will be published for the benefit and enlargement of the cause.

In this time of trial, as well as of deep interest of the Advent movement, every friend of the cause should make a special effort to be in attendance, and do what he can. Come from the east and the west, the north and the south, and make one more united effort in the cause of our coming King.

A TOUR TO WESTERN NEW YORK.—Brn. J. PEARSON, Jr., and WESLEY BURNHAW, intend to visit Western New York. They will stop at Rochester, Buffalo, Lockport, and other places, on their way out, and tarry a Sabbath and several evenings in as many places as practicable. They would be glad to hear from those who wish their labors.—Write to Eld. JOHN PEARSON, Jr., Newburyport, Mass.

SOMETIMES we have orders for books which we keep for sale, but do not publish, and then afterwards those who have them of us want to return them. Brethren will understand, that when they order books that we have to buy and pay the money for, we do not expect them to be returned on to our hands. We cannot send out such on sale, and trust to their being sold.

ADVENT TRACTS.

The Volume Enterprise.—We promised sometime since to put our Advent Tracts into bound volumes, for the purpose of placing before the public in a convenient form, a full and fair view of the doctrines believed and taught by Adventists. Our duties on other questions of importance to the cause, have delayed this arrangement till now.

We shall issue for circulation this season, two volumes of dissertations on most of the great questions which pertain to the speedy personal reign of our Lord Jesus Christ.

Volume I. will contain—

- 1.—"Looking Forward."
- 2.—"Present Dispensation—Its Course."
- 3.—"Present Dispensation—Its End."
- 4.—"What did Paul Teach the Thessalonian Church about the Second Coming?"
- 5.—"The Great Image."
- 6.—"If I Will that He Tarry Till I Come."
- 7.—"What shall be the Sign of Thy Coming?"
- 8.—"The New Heavens and New Earth."
- 9.—"Christ our King."
- 10.—"Behold, He Cometh with Clouds."
- 11.—"That Blessed Hope."
- 12.—"The Saviour Nigh."
- 13.—"The True Israel."

This is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce the best results wherever they are circulated.

Volume II. will contain—

Win. Miller's "Apology and Defence,"

"First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming.

"The World to Come! The Present Earth to be Destroyed by Fire at the End of the Gospel Age."

"The Lord's Coming a Great Practical Doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary.

"Glorification," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary.

"The Second Advent Introductory to the World's Jubilee: A letter to the Rev. Dr. Railes, on the Subject of His Jubilee Hymn."

"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming."

In the above essays, we have a full and clear view of the doctrine taught by Mr. Miller and his fellow laborers.

Cost of the Established Church.

A writer in the *London Sun*, a few weeks since, did good service by calling attention to the practical injustice of a State Church, whether that church be Papist or Protestant. Our danger, just now, is that in attacking the Pope's aggression, we should forget that of the Church at home. The Established Church, in reference to the rest of the community, is situated as follows: England contains 8,500,000 Conformists, 8,000,000 Nonconformists. Scotland contains 860,000 Conformists, 1,800,000 Nonconformists. Ireland contains 1,000,000, Conformists, and 7,300,000 Nonconformists.—Total, 10,160,000 Conformists, 17,100,000 Nonconformists.

In the face of the above, to legislate for the safety of the State Church is a monstrous injustice. The Church has no claim on the people. It is the dearest of all denominations of Christian churches; its practice contradicts its professions; its revenues are misappropriated. In Catholic times some good was done with the Church moneys. Of a population of 4,000,000, nearly 50,000 persons were supported by them. Now, three millions of the proceeds of Church lands, appropriated at the Reformation, go to swell the incomes of the richest aristocracy on the face of the earth. Besides, the Lord Chancellor has the patronage of 800 livings; the Duke of Devonshire, of 48; the Earl of Fitzwilliam, of 30; the Duke of Bedford, of 29; the Duke of Rutland, of 29; the Duke of Beaufort, of 27; the Duke of Norfolk, of 24; the Marquis of Bristol, of 20; the two Universities have the presentation of 700; the Colleges of Eton and Winchester, of 60; the rest of the aristocracy and country gentlemen, of 6,000. Then the revenue of this Church in England and Ireland amounts to £12,600,000. Half of this enormous sum is spent as follows: Archbishop of Canterbury, £46,000; Archbishop of York, 28,000; Bishopric of Durham, 30,000; Bishopric of London, 60,000; the other 25 Bishops, about 6,000 each, 150,000; Dignified Clergy, Archdeacons, Deans, &c., in number about 1,000, at an income of 3,000 each—3,000,000; Aristocratical non-residents, about 5,000, at an income of 1,000 each—4,000,000.

Yet this Church, thus suffering from a plethora of wealth—thus overstocked with the good things of this life—will exact from the Dissenter, who rejects its creed, and who worships not at its altars, the uttermost farthing. The following handbill has just been sent to our office:

THE "MOST TOLERANT CHURCH IN THE WORLD."

The following seizures for church rates have just been made in the parish of St. Botolph, Bishopsgate: From the meeting-house of the Society of Friends, Houndsditch, 48 chairs; from Thomas Butler, brushmaker, Houndsditch, goods, value £3 14s. 00; from Charles Gilpin, publisher, Bishopsgate-st., goods, value £6 7s. 10; Samuel Pierson, iron-monger, Sun street, goods, value £8 19s. 8d.

The amount taken from the Society of Friends for these obnoxious and unchristian demands, in the year 1850, was upward of £8,800!!!

What a commentary upon Lord John Russell's estimate of the "MOST TOLERANT CHURCH IN THE WORLD"!!!

Swedish Superstition.

"A letter from Ystad, in Sweden, contains an account of a strange scene at an execution which took place there on the 28th of January. That day having been fixed for the decapitation of a journeyman butcher, named Marcusson, and a woman named Botilla-Nilsdotter, for having murdered the husband of the latter, a vast number of the peasantry arrived on the previous evening, and bivouacked in the town all night. Although for upwards of sixty years no execution had taken place in the province, and for upwards of eight years none in all Sweden, it was not as much curiosity which attracted the multitude, as the desire to swallow a drop of the blood of the criminals at the moment it should spurt from beneath the axe of the executioner, it being a popular belief in Sweden, that it renders the weak strong, cures all sorts of maladies, and secures a long life. When the scaffold was erected, the people assembled round with cups, glasses, bowls,

some even with large saucers, to catch the blood. The woman was first beheaded, and then the man. The anxiety of the spectators was very great, and the moment the man's head was severed, they broke through the line of soldiers. The soldiers, to drive them back, lustily employed the butt-ends of their muskets (the muskets were not loaded), and a desperate conflict ensued. At last the crowd succeeded in reaching the scaffold; but in the meantime the police had placed the bodies in a cart, and had sent them off under a strong escort of cavalry. They had, however, to take the precaution of removing by spades and pickaxes the portions of the road on which drops of blood happened to fall, to prevent the people from lapping up the blood. When the bodies had got fairly off, the crowd gradually dispersed; two hundred of them were grievously injured, and a greater number had received severe contusions."

Coincidence.

A traveller who has recently visited the Salt Lake, gives the following facts:

"The Lake itself is one of the greatest curiosities I ever met with. The water is about one-third salt, yielding that amount on boiling. I bathed in it, and found that I could lay on my back, roll over and over, and even set up and wash my feet without sinking, such is the strength of the brine; and when I came out I was completely covered with salt, in fine crystals. But the most astonishing thing about it is the fact (as I was informed by the gentleman who was manufacturing salt there at the time) that during the summer season the Lake throws on shore abundance of salt, while in the winter season it throws up *glauber salt* in immense quantities. The reason of this I leave for the scientific to judge, and also what becomes of the enormous amount of fresh water poured into it by three or four large rivers—Jordan, Bear, and Weber—as there is no visible outlet."

"Our readers will not fail to see in this accounts several remarkable points of coincidence with Lake Asphaltites, or the Dead Sea. The same density of the water by which heavy bodies are buoyed up, its extreme saltiness, notwithstanding the constant flow into it of fresh water streams, and the absence of any visible outlet."

The Maine Methodist Conference.

We have been requested to insert the following resolutions, passed at the Maine Methodist Conference in 1843. They were published in the *Bath Inquirer*.

Resolved, That every minister of the M. E. Church has virtually pledged himself to God and his church, always to minister the doctrines and discipline of Christ as the Lord hath commanded—To be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word.

Resolved, That the peculiarities of that theory relative to the second coming of Christ and the end of the world, denominates Millerism, together with all its modifications, are contrary to the standards of the Church, and we are constrained to regard them as among the erroneous and strange doctrines which we are pledged to banish away.

Resolved, That though we appreciate the motives of those among us who have been engaged in disseminating those peculiarities, either in public or private, and especially those who have left their appropriate work for this purpose, to be admonished by the Chair, and all be hereby required to refrain entirely from disseminating them in future.

To Correspondents.

S COOK.—We shall be happy to continue to you the *Herald*. You should not be deprived of it, while we have the means to send it.

E. C. W.—It is not disposed of—you can have it.

D. W. SORBERGER.—Shall be glad to have you do what you can for the *Herald* in your travels. Bro. Hutchinson has a good supply of books, you can get a supply of him.

GEO. BANGS.—We cannot now command any one, that could be obtained. You will do well to consult Dr. Hutchinson.

CHANGE OF PLACE OF WORSHIP.—The brethren at Worcester, who have met for the last few months at Brinley Hall, have removed to the Congregationalist Chapel on Thomas-street, a very convenient place of worship. They invite their friends from the country, coming to the city, to come and worship with them.

THE Massachusetts and Rhode Island Conference will be held at Worcester, in the Advent Chapel, some time in June.

BUSINESS NOTES.

Sarah Cook, R. Flint, S. Hunter, P. Gardner—Have cancelled your accounts, and will continue.

D. Guild—They would come to \$6,50—have resumed your father's paper and cancelled the old account.

T. Smith—Sent you books the 15th.

W. Milton—The mistake occurred as your P. M. suggests. Your papers and those at your office, are now all credited to No. 508.

S. A. Bronson—We have sent the paper always to C. T. Bronson, and the \$2 you sent last January paid to 469; you now owe \$1,88.

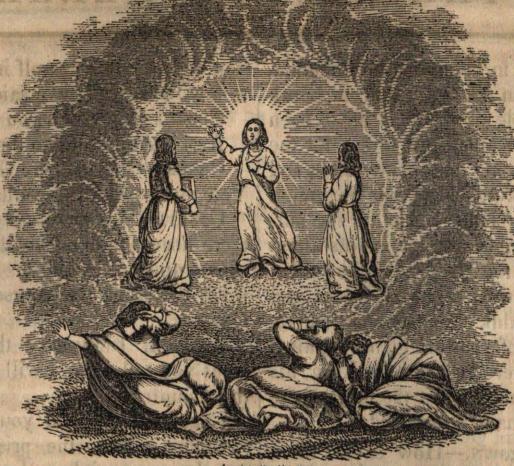
W. Holden—You owe to the present time \$1,40.

I. C. Wellcome—We have none of those numbers. The extract you refer to, we published some months since.

I. Wyman—Sent you books to Brattlebury the 11th.

W. Paul—Sent you books to G. C. Rand &

ADVENT



HERALD

Luke 8: 25-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, APRIL 26, 1831.

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CONFLICTING FEELINGS.

Lo!—the pearly gates unfolding—
All within exempt from pain;
Rise, as promis'd joy beholding,
Oh! my soul! nor now complain;
Soon triumphant,
Thou shalt join Messiah's train.

Wherefore sigh o'er vanished pleasure?
Weep not, though the weary eye
Meet no sweet oasis. Treasure,
Pilgrim, has thou not on high?
There await thee
Joys that bloom eternally.

Rise and sing, Oh, heir of heaven!
Bound is thy harp in mem'ry's chain;
Break, Oh! break the spell. 'Tis given:
Sweep the trembling chords again.
O'er the desert's

Saddest places send the strain.

Yet afflicted nature often
Ere her journey's o'er, will weep;
But Thine own heart, Lord, was broken,
And thou dost remembrance keep
Of its anguish,
Lest Thy sympathy should sleep.

Having been "a Man of Sorrows,"
Thou caust feel for others' woe;

Then behold these barbed arrows,
Lord, and let Thy pity flow;

In this bosom
See them fixed, and grace bestow.

Grace t' endure the Father's chast'ning,
As believing "God is love;"
O'erward, ever onward hast'ning,
Till I've reached the goal above,
In the circle
Of Thy crowned saints to move.

A Sermon of Consolation

ON THE

Coming of Christ, and the Signs that shall precede the Last Day.

BY MARTIN LUTHER.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations through perplexity," &c.—Luke 21.

(Continued from our last.)

PART SECOND.

Hence, Christ admonishes us in this Gospel, that we should behold these signs with joy; and says, "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—Sorrow naturally bows the head down, for those that are sorrowful go moping about with a dejected countenance. On the other hand a glad and happy heart lifts up the head and brightens the countenance, so that the man looks about him with a sweetness and cheerfulness. Therefore Christ saith, when ye see these signs begin to take place, when all things both in heaven and earth wear a dejected aspect, and work together to fill you also with alarm, and to cause you to go with your heads bowed down,—be not moved by them; for they are not directed against you, but against those that persecute and oppress you. Therefore, act just in the contrary way, even as they also pervert all things. Make a right distinction, that ye may be able to look upon these things with joyful eyes, as predicting not your destruction, but your redemption, and an unutterable measure of all those blessings, which it could never enter your minds to desire. Give no place to the devil, when he would so set the nature of these things before you, as to almost cause your spirits to melt away with fear, and would load your hearts with sorrow, by infusing a dejected faintness into your minds, to prevent you from raising up your heads with a cheerful countenance, and from desiring that day, and to make you continually sink under heavy thoughts in such a fearful time. Rather, accustom yourselves to seek at those signs with steady eyes, according to the hints I have given you. For, ye have no reason whatever to distress yourselves, nor give way to sadness, but ought rather to rejoice; seeing that these signs indicate to you nothing else

but that your redemption is even at the door, which shall deliver both me and you from every evil.

Behold, this blessed teacher knew better how to interpret these signs than all prognostics or astrologers. They foretell from these signs nothing but what is dreadful, and calculated to fill men with terror; whereas, Christ tells you that there is nothing but good predicted by them. And those signs which human reason and the whole world look upon as portending perdition, and to be dreaded,—under the same signs Christ sees an foretells every good!

Moreover, does not that word so full of consolation, "your redemption," embrace and indicate all that any one of us most ardently desires? For, what is meant by "your redemption," but that thou, who art now held captive by the devil, who attacks thee with every kind of weapon, and plies all his artillery against thee,—that thou, who art oppressed and driven into every strait by the world, and exposed to every kind of necessity and peril, from which no one can deliver thee,—shalt be delivered and saved by Christ thy Lord, who shall carry and translate thee unto that place, where thou shalt be made lord over the devil, the world, and death! Why then wilt thou fear and dread such signs as these, and not rather behold, and welcome them with a smiling countenance?

How wouldst thou feel if thou hadst to stand in a circle where thou wert surrounded on all sides with every kind of missive weapon, or rather, with town-battering engines, all pointed directed at thee, ready to be discharged at thee as at a mark, where death was all around thee expected every moment,—shouldst thou not rejoice from thy very heart, if any one, like some divinity appearing unexpectedly, should rescue and deliver thee? or if a terrible thunder and lightning should, with a sudden stroke, dash all the engines, swords, daggers, spears, and all the host around thee prostrate? Or, what dost thou imagine would be the feelings of any miserable captive's mind, who has for a long time been imprisoned under a cruel tyrant, suffering under filth and vermin, and all the miseries of a dungeon, if he should hear that his own prince was meditating upon undertaking to deliver him and rescue him from such scenes of misery? What alarm, think ye, he would feel if he should behold his prince coming with all his hostile armament, and should see his battering engines lying every thing around them level with the dust—with no alarm at all! This sight might indeed be terrible to those that were without and to those whom it immediately concerned; but to the poor captive, this demolition would bring the greatest pleasure, joy, and consolation; for all the thunderings of the engines, and crashing of the walls, would make sweeter music in his ears than any melody or harmony of voices singing in the sweetest concert: and this day he would ever after hold as a joyous festival, wherein he would render thanks unto God, who had enabled him to live to see its dangers overpast.

And, in the same way ought we to be affected when we see these signs awfully attended with fire, water, lightning, and thunder, as though all things were going to be involved in one universal ruin. Under which circumstances we may also conceive these thoughts—we may look upon them as the war-engines of God; whereby he designs to deliver us who are here held captive in the kingdom of the devil through sin, afflicted by the world in every way, and punished with exile and every kind of misery; and whereby he designs to storm the prison in which we are confined, and to hurl it to destruction. Why, then, should we be terrified at the sight of these things, and not rather endure every difficulty and bitterness, wherewith we are afflicted by the world and the devil, with joy, since God will soon come and deliver us from them? For, if we had not this confidence and consolation left us, certainly we should be the most miserable of all mortals; who would have need at once to wish that they had never been born, and never had a God. But this consolation is to be our stay,—knowing that he

will come who sends these signs as his forerunners, by which we may be assured that he himself is not far behind them.

And if in the meantime we are tossed, vexed, and afflicted by opposing storms, arising from the wickedness of ungodly men, and are obliged to drink the bitter draughts which they force upon us, and to suffer in addition to our daily events, disease, pestilence, famine, and those wars whereby they assail us, and all those things which are to be borne by the body or the external man; yet all this is to be endured, drank, and swallowed down with patience, and even as one would taste and eat of bitter fruit, so this bitter draught must be tasted by us in order that our sweet draught to come may have the greater savor, and that we may be driven to wait for the coming of that last day with the greater desire of expectation. But if this were not the case with us, we should become indolent and cold in our walk, and at last should not feel our danger, but should become like the world, secure and impenitent, and should together with them be wholly drowned in the love, the desire, and the pleasures of this life, yea even unto the casting off all regard for the Word of God, and should perish with the wicked. But now, he sets before us this grace which begets in us a loathing and disgust of this life, and in the most consoling manner promises that which is far better; namely, that he will ere long come in the clouds with glory and great majesty, and will deliver us out of all perils, and take us away into everlasting life; than which, what can we have more great or glorious!

But his coming will not be so desirable to the ungodly. For he will, in a moment, so utterly destroy all those who have now despised his Word, and his signs, that they shall be compelled to remain in eternal pains and torments. And although it is by no means a small grief unto good Christians to consider in their minds such a destruction of the world, (for they feel a distress at the perishing of the wicked,) yet he would call them away from so doing by these words: thereby showing them, that they should rather consider the necessity of their redemption, than the greatness of the destruction of the wicked; and be more persuaded of the reason why God does so, and that he could not do otherwise since they so richly deserve it; for they never think of ceasing to persecute the Gospel, which they ridicule, treat with contempt, spit upon, and load with every kind of insult and blasphemy; and distress its preachers with violence, injury, and temerity; from which determination they can be kept back by no admonitions, entreaties, threats, or rebukes, but are dead to every thing, and will believe nothing till they feel it by experience. Nay, in such security are they, that whatever is terrible to be beheld or horrid to hear of, they lay upon us, and attribute to us the causes of all the evils, all the perils, and all the losses; and publicly say that we brought the whole upon them.—And, in a word, after we have done all our duties, by preaching, by praying, by advising, and by jeopardizing our lives for the benefit of the world, we obtain no other reward than the greatest contempt, hatred, envy, and the most insidious treachery, at the sight of which our heart may well nigh melt and break.

Hence, God must of necessity do this at some time or other, if he will establish his majesty over the world; to the end that they might see, that his Word and threats, (of which they make a laughing-stock and a mockery,) are true; and that he himself can and will deliver his miserably afflicted Christians. For, since they persevere in scorning with so unconcerned and insolent a mind, the passion, death, and resurrection of his Son, and all that he ever said and did, they shall be at some time or other filled with fear and terror, while we rejoice and glory in an everlasting life.

WHEREFORE; if there be any feeling of compassion in thy heart, rather pity the afflicted Christians, who are compelled to endure so many wounds and evils from the world: or rather, pity the Gospel, and the most holy name of Christ and of God, in which thou hast been

baptized and called unto the fellowship of eternal life; which name the ungodly in this world shamefully and blasphemously spit upon, despise, trample under foot, persecute, and ignorantly and insultingly lacerate. For, what would that compassion be which should lead us to pity such impious murderers, who know no repentance, who will not become better, nor cease from their malice before they perish utterly, and all hope of their repentance be at an end for ever? Are we to suffer with a patient mind the thrice holy name of God and of Christ, and of every thing else which belongs to them, to be treated thus ignominiously, basely, and criminally? Are we to do it that the kingdom of the devil might thereby stand, and be established and prevail, and the kingdom of God be oppressed and overcome? I would rather see with unconcern ten worlds perish ten times over, than see one Christian remain in his sufferings, not to observe in the meantime how unworthy it would be of Christ himself, as well as of all Christianity, to remain long in such a state of contempt.

Therefore, it is ours to pray with an earnest and confident mind, "Thy kingdom come."—And we ought moreover to desire and entreat with all diligence at the hand of God, that the world may perish and be utterly destroyed, and every thing that by its arrogance and blasphemy is contrary to Christ and his blood, and will not cease from raging against, contending with, and persecuting his miserable Christians.

Hence the form of prayer prescribed by Christ, teaches us, that we ought to pray earnestly and confidently that that day may come, and that we ought to call upon God without ceasing that he would at length revenge, on those desperate and impious ungodly ones, the intolerable insult put upon his name—his blood, and all his other blessings; nor can, nor ought, any Christian to pray otherwise. And who ought to pray thus but the Christian, who is thus driven into straits and afflicted on account of his baptism and his Gospel, and on account of the kingdom and name of God, and who has no other refuge in this world but that of prayer? And he who has not these feelings, and that mind which may lead him to desire that day from his inmost soul, he by no means understands the Lord's Prayer, much less can he pray it from his heart. This I myself once very sensibly felt; and so much did I hate the Lord's Prayer, that I would rather be engaged in praying any other prayer. But this prayer becomes sweet when thou hast been tossed about by various sorrows and afflictions, and art suffering evils. When thou art under the pressure of calamities, thou wilt pray it from thy heart. For which of us would not most ardently desire and pray, that we might be delivered from evil, and that all our miseries and vexations in the world might be brought to an end, when we see the world (which really is the case) willing to remain as it is, and not suffering its old habits to be altered, nor wishing nor designing to amend its ways, but becoming daily worse and worse? For, as to myself, I do not live here otherwise than if I were placed in a den of robbers and murderers, where I could by no means defend and protect myself from violence. And here, I would try and do any thing to obtain the possibility of getting away or of procuring to myself any one who could deliver me; as the good Cyprian says, "Who can find any pleasure in living in such a filthy and turbulent state of things, where we are situated just as if we were placed in the middle of a circle, and darts and every kind of weapons were pointed at us on every side? And how can such an one be happy before he can behold some one who is able to rescue him from such a state?" So we also when we seriously consider in what evils we are involved, and to what perils we are exposed; how the devil is laying snares for us in every direction, and attacking us with all his violence, whereby we are compelled to endure all his bitter weapons, and empoisoned darts; and how impossible it is for us ever to attain to any rest while death thus threatens us on the one hand, and calamities on the other;

—when we seriously consider these things, what can we desire with more earnest longings than that we may be delivered and rescued from such heavy calamities as soon as possible.—(To be continued.)

The Trial of Antichrist.

(Continued from our last.)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

“And in furtherance of said treason and rebellion, You, the said Antichrist, with other false traitors, did presume to declare that you had by divine right, power to introduce into the highest seat of dignity in heaven, some of the most notorious rebels against our Sovereign Lord and King. You did therefore (what you call) canonize a considerable number of such false traitors as saints in heaven, both men and women, for the purpose of promoting your awful rebellion, by drawing the allegiance and affections of thousands from our lawful Sovereign, by venerating and adoring those creatures of your own forming, and thus promoting rebellion and treason in all the world to the utmost of your power.

“And in further prosecution of said wicked designs as aforesaid, You, the said Antichrist, did wilfully and maliciously, by open proclamation, give encouragement to the most detestable Murderers, Traitors, Robbers, and Villains, that could be collected together on earth. And did for such Murderers and Rebels appoint several places, called Holy Places of Refuge, where every infamous character lived in safety by your orders, in defiance of every divine and human law, for the purpose of promoting rebellion against our Sovereign Lord the King.

“And further to promote treason and rebellion, as such false traitor, You, the said Antichrist, did, wickedly and feloniously, with other false traitors, proclaim the presumed power, to grant to those who were rich enough to purchase them, *Indulgences*, which administered remission of all sins, however enormous in their nature they might be. You did therefore, especially in Germany, in the year of our Lord 1517, (when you were known by the name of Pope Leo. X.) employ several persons connected with you to circulate and sell the said Indulgences for money; particularly a Dominican Friar, and false traitor, known by the name of John Tetzel, who in describing the efficacy of these rebellious Indulgences, among other enormities said, that even had any one deflowered the mother of God, he had from you wherewithal to efface his guilt. And he also boasted that he had saved more souls from hell by these Indulgences, than St. Peter had converted to Christianity by his preaching.

“You likewise commissioned other false traitors to plead in the defence of said rebellious acts, when they were opposed by one who rejected your authority. And one Cajetan, a rebel in your employ, did declare in support of your usurped power, that one drop of Christ's blood, being sufficient to redeem the whole human race, the remaining quantity that was shed in the garden and upon the cross, was left as a legacy to the church to be a treasure, from whence Indulgences were to be drawn and administered by the Roman Pontiff, or you, the said Antichrist. And of these and other awful expressions you were the author when you were called Pope Clement VII.

“And in furtherance of said treason and rebellion, You, the said Antichrist, with other false traitors, did wickedly, wilfully, and maliciously, murder and cause to be murdered many hundred thousand subjects of our Sovereign Lord the King, who refused to own your assumed supremacy. To enumerate all the said murders would be a task impossible for men, if not for angels to perform. But you did, by various instruments, put to death upwards of a million of the people called Waldenses and Albigenses, whom you persecuted with fire and sword for several centuries. And, you also burnt very many faithful preachers of the kingdom of our Lord. And you did on the 24th day of August, 1572, and a few following days, cause to be murdered, at Paris, in France, 70,000 persons, who were massacred by one of your agents, called Charles IX., and who in a few years murdered 300,000! Within thirty years were killed in France, 39 Princes, 148 Counts, 234 Barons, 147,518 Gentlemen, and 760,000 persons of inferior rank in life, but whose blood equally called for justice.

“And you did in England, during the short reign of the ever to be execrated Queen Mary, burn 1 Archbishop, 4 Bishops, 21 Preachers, 8 Gentlemen, 84 Artificers, 100 Husbandmen and Laborers, 26 Wives, 20 Widows, 9 unmarried Women, 2 Boys, and 2 Infants. And in Ireland also, you did in the year 1641, cause to be murdered 40,000 persons. And in Scotland, in Holland, in Germany, in Spain, in Italy, in

Portugal, in Poland, in Hungary, in Bohemia, and other countries in Europe; and in South America, innumerable multitudes have been slaughtered by your rebellious arms, for the vile purpose of promoting said insurrections and treasons within the kingdom of our Sovereign Lord, the Everlasting King. And for the purposes of your treasonable imaginations as aforesaid, our said Lord the King, from the royal state, title, honor, power, imperial crown and government of his realm, to depose and deprive, contrary to the duty of your allegiance, against the peace of our Sovereign Lord the King, his crown and dignity, and against the form of the statute in that case made a provided.

CLERK OF THE CROWN.—How sayest thou, Antichrist? Art thou Guilty of that treason whereof thou standest indicted, and for which thou hast now been arraigned? or not Guilty?

ANTICHRIST.—(After remaining silent for sometime,) I do not consider myself accountable to any Court.

LORD CHIEF JUSTICE.—Whatever opinion you may entertain respecting your treasonable authority, it will not be owned here.—You have heard the indictment read, and the course is, you must plead Guilty or Not Guilty. It is the law, and the common case of all men in your situation. Are you Guilty, or Not Guilty?

ANT.—Shall I not be allowed to produce such authority as almost all Christian countries have admitted? Some of the most eminent Catholic writers have proved my power over all law and—

COURT.—You must hold, and plead Guilty or Not Guilty. You shall have the liberty that any subject can have, or can challenge. No man standing at the bar, in the condition you are, must make any other answer to the indictment, than Guilty or Not Guilty. Your answer must be plain and direct, either Guilty or Not Guilty.

ANT.—Will you permit me to give you my answer in my own words?

LORD CHIEF JUSTICE.—There is no answer but what the law directs. You shall be heard when you put yourself upon your trial.

ANT.—I request some time to consider it, for I have been very unexpectedly called upon.

COURT.—You have been allowed several centuries to take this case into consideration.—You must follow the direction of the Court, Guilty or Not Guilty?

ANT.—Shall I be heard, my Lord?

COURT.—Yes, upon your trial. You must keep to the course of law, either Guilty or Not Guilty. There is but one of these pleas to be made. You trouble the Court.

CLERK.—How sayest thou, Antichrist, Art thou Guilty or Not Guilty?

ANT.—My condition differs from others, I am now—

CLERK.—Are you Guilty or Not Guilty?

ANT.—I am speaking. I have known the time when none dare—

COURT.—There are but three things to be considered. Either you must say Guilty, which is Confession, and then there remains no more but Judgment; or Not Guilty, and then you shall be heard; or Judgment will pass for your standing mute, which is the same as if you had confessed.

ANT.—Will you refuse to give me any satisfaction?

CLERK.—Are you Guilty or Not Guilty?

COURT.—You have been long acquainted with the proceedings of earthly courts. Did you ever allow any prisoner brought before your tribunal, the indulgence the Court has now granted you?

ANT.—This is a special case.

COURT.—The law allows nothing now, but to plead Guilty or Not Guilty. You must plead to your Indictment. If it be treason, it cannot be justified; if it be justifiable, it is not treason. Therefore plead Guilty or Not Guilty.

ANT.—Who could suppose that I would plead Guilty?

CLERK.—You plead not Guilty. Is this your plea?

ANT.—I do not acknowledge the Indictment to be legal. I never called myself by the name of Antichrist. I am not the person.

CLERK.—You have been long known by that name. You are the person charged with treason. It would take many hours to read all the names you have been known by in the world. You are the person, and by one or other of the names in the Indictment, you have for centuries committed all the crimes laid to your charge. But the Court cannot be thus interrupted. Are you Guilty or Not Guilty?

ANT.—I am not Antichrist.

CLERK.—Are you Guilty or Not Guilty?

ANT.—I do not plead Guilty.

CLERK.—Then you plead Not Guilty. Is this your plea?

ANT.—Yes.

CLERK.—How will you be tried?

ANT.—I will be tried by the laws and Cardinals of the Holy Roman Catholic Church.

LORD CHIEF JUSTICE.—I must inform you, if

you do not put yourself in this case according to law, what you have said amounts to nothing.

CLERK.—How will you be tried?

ANT.—According to the ordinary course.

CLERK.—Whether by God and the Country?

You must speak the words.

COURT.—We have given you a great deal more liberty than is usually granted. It is the course and proceeding of law; if you will be tried, you must put yourself upon God and the Country.

ANT.—If I must say the words, I will say what you tell me. I will be tried by God and the Country.

CLERK.—God send you a good deliverance.

COURT.—You, the prisoner at the bar: if you desire pen, ink, and paper, you shall have them; and if you will challenge any of the Jury, you may when they come to be sworn, and that before they are sworn.

Mr. Timothy Telltruth being called, was desired to look on the prisoner at the bar, and lay his hand upon the book, when the prisoner said, I utterly abhor his name, he is well known to be one of the greatest enemies to my government.

Mr. Jacobus Investigation, Mark Mercy, Gideon Grace, Titus Truth, Francis Faithfulness, Luke Love, Peter Peace, Jonah Joy, Matthew Meekness, Henry Holiness, and Venerable Virtue, being called, were severally excepted against by the prisoner.

COURT.—Antichrist, you know the law.—You must say I challenge him.

ANT.—I shall, sir.

Sir Simeon Sincerity was next called, and challenged.

Mr. Christopher Compassion, being called, the prisoner said, May I ask of what quality he is?

COURT.—No, sir. You are to challenge him, or not challenge him.

ANT.—I challenge him.

Philip Purity, Obadiah Obedience, and Grace Goodness, being called, were also challenged.

(Here the people appeared to smile.)

ANT.—My lord, I must make use of my liberty in this case.

COURT.—God forbid it should be otherwise. Reuben Righteousness and Virtuous Vigilance, were next called, and challenged.

COURT.—Antichrist, you know how many to challenge. If you go beyond the number, you know the danger.

ANT.—Will you tell me what it is? I know nothing about the trial by Jury. All the prisoners that came before me had a very different trial.

COURT.—You say very true, but God forbid but you should know. You may challenge thirty-five peremptorily, but no more unless you can show just cause.

Sir William Worthy was next called, and challenged.

Titus Tenderness called.

ANT.—I do not know him.

TEND.—Nor I you, sir; I never lived in your city or dominions.

He was then desired to look on the prisoner, and lay his hand on the book. His oath was then read to him, viz., “You shall well and truly try, and true deliverance make, between our Sovereign Lord the King, and the prisoner at the bar, whom you shall have in charge, according to your evidence. So help you God.” Sworn.

Benjamin Blameless, Absalom Amiable, and Luke Lovegood, were challenged.

Don Pedro Italy was next called, when the prisoner said, Don Pedro Italy, is his name! Let him be sworn. Sworn.

Uriah Uprightness. Challenged.

Senhor Paulo Portugal was next called.

ANT.—I like his name, let him be sworn. Sworn.

Elias Equity. Challenged.

Divine Light. Challenged.

Divine Life. Challenged.

ANT.—Lest I must run into any hazard, in making use of the liberty granted by the law in this case, and not having numbered the persons challenged; I desire that your officer may acquaint me with the number.

COURT.—You shall know it.

Christian Charity was next called and challenged, but the prisoner said immediately after, Let him be sworn.

COURT.—No, no.

ANT.—I have no objection to this name. He may be sworn.

COURT.—When he is challenged, it cannot be recalled.

Senhor Dominic Spain was next called.

ANT.—Let him be sworn. He has known me a long time. Sworn.

Hosea Honesty, and Faithful Witness, being called, were both challenged.

COURT.—You have now challenged thirty.

ANT.—I wish the names to be read to me, to see if it be so?

COURT.—When you come to thirty-five, you shall have the names read.

Vital Godliness and Experimental Religion, were next called, and both challenged.

Mons. Most Christian France. Sworn.

Corvinus Hungary. Sworn.

Gospel Holiness, Scripture Morality, and Apostolic Testimony, being called, were challenged.

COURT.—Now read the names to him.

They were all read. In all thirty-five.

Van Erasmus Holland. Sworn.

Gustavus Sweden. Sworn.

George England. Sworn.

Andrew Scotland. Sworn.

Patrick Ireland. Sworn.

Augustus Germany. Sworn.

Then they who were admitted, were called over, viz., Titus Tenderness, Don Pedro Italy, Senhor Paulo Portugal, Senhor Dominic Spain, Mons. Most Christian France, Corvinus Hungary, Van Erasmus Holland, Gustavus Sweden, George England, Andrew Scotland, Patrick Ireland, and Augustus Germany.

Proclamation was then made:

“If any man can inform my Lord the King's Justices, the King's Serjeant, or the King's Attorney, before this inquest be taken, let them come forth, and they shall be heard, for now the prisoner stands at the bar upon his deliverance. And all those bound by recognition to appear, let them come forth, and give their evidence, or else to forfeit their recognizance.” (To be continued.)

Pretended Communications with the Spiritual World.

A Discourse preached in St. Luke's, Glastonbury, on Sunday Evening, March 9th, by the Rev. A. B. CHAPIN, A. M.

“And Manasseh seduced Israel to more evil, than did the nations whom the Lord destroyed before the children of Israel.”—2 Kings 21:9.

(Concluded.)

But in doing this, it may be well for us to inquire, why these acts are so pointedly and so strongly condemned in Holy Writ, and whether we of the present age are in any way guilty in this matter. The answer to the first inquiry is obvious; for every effort to pry into the secrets of the other world, by means which God has not approved, is an act of *impurity*. The pious man is content to do his duty in that sphere wherein God has placed him, trusting to His Word and Power for protection and support.—But the impious man is unwilling to exercise this faith; he desires to see and know more, than God has revealed; and not unfrequently has recourse to means which both God and reason condemn. However mankind may have disguised it to themselves, it was want of faith in God, and trust in His Providence, that leads to every effort to learn His Will, by means which he has condemned. Some, regarding creation as one great scheme of fatality, moving on, as it were, independent of a superintending Providence, imagined that the character of the future events might be certainly known from the present, and that we might learn what was transpiring in one portion of the universe, and in one order of beings, by knowing what was passing in another order, or in another place. This feeling, when fully understood and acted upon, is Deism of the very worst kind, making God a mere looker-on in the midst of fate. Others, secretly believing that the old Magian doctrine of two Eternal Gods, one good and the other evil, was, in some sense, true, supposed that the evil deity, the god of the infernal regions, might reveal things which the God of Heaven would not reveal, and by means which he would not employ. But some, unwilling to believe in two Gods, supposed that Satan has obtained such power in heaven and earth, that to a certain extent, he could control man, and that future events could be revealed through his agency, with as much certainty as if they were dependent upon his will. It is to be hoped, however, that most of those who have lent their countenance to things of this kind, in all ages of the world, have had no more sinful motive than the desire to gratify a vain curiosity. Whether this can be innoc

among Protestant nations, the belief in it has sometimes caused innocent blood to flow, almost as freely as it did in the days of Manasseh.

Another important inquiry for us at the present time is, whether men of the present age are guilty of the precise things for which Manasseh was condemned. And here we are to inquire for facts, not for names, in different times and places. Necromancy, which is seeking revelations from the other world, by means of the spirits of the dead dwelling there, has been a prevailing form of this error, and has been supposed to require particulars like these; a person of the proper constitution to become a medium between the two worlds, put into the proper condition to become so. This condition was generally, though not always one of partial insensibility, and various means were employed to produce it; means so absurd and ridiculous, that Cato, the Roman Senator, expressed his astonishment that the Haruspices could meet without laughing each other in the face. The revelations themselves, were made by mutterings, peeping, rapping, or other uncertain sounds, as we learn from the prophets and ancient historians.

We cannot fail to see, in all this, a striking resemblance of some of the wonders of the present day. The conferences which are pretended to have been had with the spirits of the dead, by means of persons called "mediums," have every feature of the ancient Necromancy, and for aught that we can see, are to be classed with things forbidden. That they tell many wonderful things, and some true things, is not questioned, and need not be denied. All this is no more than could be said of every ancient form of witchcraft, divination, and necromancy. Livy records a wonderful revelation, as the Romans supposed, made by the entrails of a heathen sacrifice. Tacitus records other revelations of a similar character, by similar means. Pausanias gives an account of others equally strange, among the Greeks; and similar instances are recorded in abundance in all the historians of ancient heathendom.

The impression that many have, that the ancient revelations, by the means we have described, and the more modern instances of revelation by witchcraft, or other means of similar character, were gross impositions, which intelligent minds could see through and unravel at a glance, is quite a mistake. Many of the predictions were strikingly true, as the events proved, and were substantiated by unquestionable evidence. But this did not establish the truth of the prophet, nor the knowledge or certainty of the revelation, since we know that a large proportion of the pretended prophecies failed. Still it then was and ever since has been impossible to account for all that were true. It is no answer to say that they were shrewd guesses that happened to be true, for there is no proof that such was the fact. Nor is it an answer to say that they were random speeches that accidentally came to pass, for the improbability of the prediction, and the certainty of the fulfilment, render this unlikely. For example, no pretended prophecies of any age were ever better established by seeming proof, than some of those made by Swedenborg, and none were ever more unaccountable. But we are not to believe that he was a prophet of the Lord, on that account, for many of his prophecies failed of fulfilment. We cannot, indeed, regard him as a true prophet, without denying the Lord, for the same agency that revealed to him facts transpiring hundreds of miles from him, also informed him, as it has since informed the Rappists of modern days, that the doctrines of the Divinity and atonement of Christ, and the resulting doctrine of justification by his merits, were false. And yet those doctrines lie at the very foundation of the Christian Religion. If, then, the Bible is true, in the sense in which it has ever been received by the Church, both Swedenborg and his modern imitators must be false. This they distinctly perceive, and hence denunciation of the Church is among the first of their revelations. So the account Swedenborg gave of the employment of spirits in the other world, as he imagined he saw them in a vision, is as ridiculous and absurd as any of those acts of the ancient Augurs, which Cato thought ought to put them out of countenance, upon meeting each other. In one respect, however, Swedenborg went beyond any of the more modern Necromancers. He was not compelled to learn the presence of spirits by the rattling of furniture, nor communicate with them by such awkward and bungling means as the pretended spirits of the present day are said to employ.—He saw them in bodily form, and conversed with them in the language which they spoke while living upon the earth. The Diary of this man, professes to record conversations with Abraham and Moses, with Cicero and Caesar, and others of ancient and modern times—very similar and quite as sensible as those of more modern essayists of the art. The probability of all may be judged by the fact, that he found Mahomet in heaven, while Paul and David were among the damned. And yet the followers of this man

pretend to believe the Bible, and call themselves Christians.

It is not the amount of apparent evidence alone, therefore, that is to decide these questions, for no pretended revelations can be better authenticated by apparent testimony, than was the absurd and improbable story, that a reputed witch was repeatedly seen in Massachusetts a century and a half ago, riding through the air on a broomstick; or that a girl that had been bewitched, was suspended between the heavens and the earth for hours, without any visible support. In only one important respect do the so called spiritual manifestations of the present day differ from those of former days, which is, that whereas then they seized upon human beings, pinching, scratching, squeezing and torturing their bodies, now they have entered into chairs and tables, stools and bureaus, exercising their ingenuity in demolishing crockery and disturbing linen, playing rather the part of fool than fiend. To attribute acts like these to a God of decency and order, is an insult to common sense—not to say the Deity.

This subject presents us with many important topics of consideration. It shows us that attempts to raise the veil which God has interposed between this world and the next, has ever been a besetting sin of humanity. No age has been entirely free from it, and no means have been left untried, by which men have hoped to gain a glimpse of another life, while walking in the midst of the present. Such a desire is natural, and we may say, proper. It is not the desire itself which is sinful. The sin consists in unlawful and improper attempts to gratify the desire. And every attempt is improper which God has not approved—every one which he has forbidden is unlawful. That every species of divination and witchcraft, every kind of omen, and all practice of magic and necromancy, are forbidden in Scripture, is too plain to be debated. The reasons for forbidding them seem to have been mainly two: the causes producing them, and the consequences resulting from them.

The principal cause of every attempt of the kind we have been considering, seems to have been, *want of faith in God*. Men have been unwilling to trust themselves entirely to the care of His Providence, and hence have been anxious to learn something of His secret counsel, that they might aid the weakness, or thwart the strength of the Almighty. We do not say that this has been the precise form of feeling in the mind; but however the individual may have conceived of it, this is the true character of the act. Every attempt to pry into the secrets of the other world, is a species of practical unbelief, because done in opposition to the command of God. It is practical infidelity, whenever, by whomsoever, and for whatsoever purpose practiced, and is, therefore, to be avoided by all good Christian people.

As these things begin in practical, so they end in open unbelief. Whoever sows the seeds of superstition, which is itself practical unbelief, is sure to reap a harvest of infidelity. The ancients did it in the most striking manner. They began with slight departures from the faith; but they ended in the grossest idolatry and immorality. The Church of Rome has done it, in a degree scarcely less notable. The abundance of pretended miracles, and visions, and of human mediators, things closely connected with, and growing out of, the subject under consideration, has made Italy the most unbelieving and infidel of all the nations of Christendom. It is to Rome that we are to look for the main cause of the infidelity of modern days. Her Theologians led the way, in the neological mode of interpreting Scripture, and it was her teaching that prompted the unbelief, and polished the weapons of Gibbon, Voltaire, and their chief associates. So, too, when witchcraft flourished most triumphantly in this country, a century and a half ago, truth has flourished but poorly since. It needs no other proof than that afforded by observation and history, to show that the inevitable tendency of all the pretended means of communication with the world of spirits, is to some of the forms of infidelity, and consequently such things should receive no countenance from the servants of God. Neither the weakness of faith, nor idle curiosity, nor a vain desire to unravel mysteries, nor any other pretence, should induce good men to give even their apparent sanction to things, the end whereof must be evil.

Wo to the rebellious children, saith the Lord, speaking by the mouth of His prophet Isaiah, who to them that take counsel, but not of Me; that come with a covering, but not of my Spirit, that they may add sin unto sin; that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. The spirit of Egypt shall fail in the midst thereof; for the Lord will destroy the counsel thereof, and they that seek to idols, and to charmers, and to them that have familiar spirits, and to wizards, shall be put to nought and confounded, and trouble, and darkness, and the dimness of anguish shall be upon the earth. But let those who fear God, sanctify the Lord of hosts; let

them fear Him, and let Him be their dread; let them bind up His testimony, and seal the law among His disciples. And when men say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter, let your answer be, Should not a people seek unto their God? should the living seek unto the dead? To the law and the testimony we will seek. If they speak not according to this word, it is because there is no light in them.—Such was the direction of the Lord to the children of Israel, and the application to all similar cases, in all future time, is obvious and easy.

The only case not clearly decided by this language, is that of an individual who desires to visit pretenders to the marvellous, for the purpose of detecting and exposing the knavery and cheat. But such a case is decided in principle, if not in form. For, first, we do not know that it is altogether false. If it had been, it is hardly possible that so many could have been cheated and duped. But if it be a cheat, and others have not discovered it, is it probable that we shall be able to do it? If, therefore, they be altogether cheats, attempts of ours to expose the same will probably end in adding our names to the catalogue of dupes. But, secondly, if it be not altogether a cheat, it is clear that it must be something worse. That the mad pranks of the pretended spirits of the present day, are the works of our Father in heaven, is too absurd to require disproof. More than that, if there is such a Being as we worship, the pretended revelations must be false. Knowing, therefore, that they must be false, the command, *take heed what ye hear*, stands in the way of those who desire to rush into error, for any purpose whatever. So, too, the petition, *Lead us not into temptation*, must ever oppose a barrier against running to hear every novel and strange thing that may come along, though it be with the hope of exposing them. To run after them, indeed, is not the way to expose them. The true way is to let them alone, and they will expose themselves. Those who willingly place themselves in the way of error, generally become its dupes. As those who, in ancient days, inquired of idols, were generally given up to be blinded by idols, so in more modern times, those who willingly listen to error, are generally given up to be blinded by error.

That there are many strange and unaccountable things in the pretended revelations, which we do not understand, and which those who go to see and hear them cannot explain, is no reason why others should go to see them, or be moved by them. All this was true of the acts of the ancient Magicians of Egypt; it was true of the Chaldean Soothsayers; of the ancient Diviners of Greece and Rome, and of the witchcraft of more modern times. The same is probably true of the present pretences to spiritual intercourse. There is something strange about them—something we cannot at present account for. Of only one thing are we certain, and that is, that it is not the work of God, and hence it is easy to conclude that it should not be the employment of His children. And those who, trusting in Him, are faithfully endeavoring to follow in the footsteps of their Divine Lord and Master, need give themselves no trouble to examine, nor take any pains to account for wonders of this description, nor to feel any uneasiness on account thereof. It may be that Satan is let loose in the earth, foretelling wonders that come to pass, for the trial of our faith; that he is preparing to work those wonders by which, if it were possible, he would deceive the very elect. Or it may be, that it is permitted to cure an opposite error—pretended spirits giving the lie to those false teachers who pretend there are no spirits—Beelzebub casting out devils. Let us remember, therefore, the exhortation of the Apostle, which saith: What fellowship hath righteousness with unrighteousness? what communion hath light with darkness? what concord hath Christ with Belial? what agreement hath the temple of God with idols?—for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people.—Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Calendar.

The Church and its Ministry.

We are convinced that much of the present unhappy state of religion, or rather the want of it in many of our churches, arises from the inefficiency and want of adaptation in the services of the pulpit. The great doctrines of the gospel are the proper food of the Christian, and he can thrive on *no other* aliment. No man who remembers the former times can persuade himself that the simple, glorious themes of the gospel are now dwelt upon and illustrated as in those periods. The introduction of a vain philosophy into the New England churches has exerted a deleterious influence upon many bodies of Christians besides those who have

openly renounced Christ, the Head. The preaching of too many a pulpit has aimed to render truth rational to the carnal mind, and palatable to the unsanctified heart. We believe that the training of the ministry has been sadly at fault, our young ministers have been taught to detect error, rather than to illustrate and exhibit truth, and we feel confident that the idea that a man who cannot preach himself, may nevertheless teach others to preach, has had a fatal influence in lowering the pulpit standard of our country. There is less of life-long everyday earnestness in the ministry than formerly; there seems more dependence upon the place of worship and its appliances, than existed with our forefathers. The idea of respectability haunts the church, and produces the same efforts to bring it into contact with the affairs of Zion, as is seen in the management of worldly business. The great cordial truth, that religion is the recovery of the mind to God, seems to have lost its hold on the church. Regular attendance on regular Sabbath service is now apparently the great leading idea of what religion is. Then instead of every-day, quiet Christian life, leading to Bible reading, meditation, and prayer, and making all life preparatory to all eternity, too large a part of the church lives as the world lives, and the efforts of Christian men are occasional and spasmodic, and seem to favor the cant phrase, that men are at set times, which are few and far between, to "try and get religion." The church must be regarded as the home of God on earth; the residence of saints and home of piety. The ministry must be the ministry of the word, the minister must again be his people's pastor, the friend of their firesides, and to them and theirs must his energies be given. The days and nights of the Pastor are the property of his people, not that of the town. It is for his people that his mind should be taxed for six days in the week, and it ought to be a serious yet pleasant thought to every Christian man, that his minister is at work, thinking for him and preparing spiritual food for him. We must show to the world that in the church, there is a religion in earnest.—High churchmen told us the other day, that simple truth was almost confined to the preaching of what he called *the church*, and he said that the best writings of Baxter were more familiar to Churchmen than to other bodies of Christians. Let us learn truth, come from what source it may. If ministers will preach plain, simple truth,—trust the simple story of the cross,—they will find that it has lost no particle of its primitive force, that it contains the elements of life, eternal life, and wherever the fall by sin, restoration by the cross, and regeneration by the Spirit are plainly preached, there souls will be saved, Christ will be present, and the church will be edified.

Christian Times.

Christ our Refuge.

A man standing near the north pole, and feeling a few warm rays of the sun straggling in upon him, would naturally think that it would be good to go near their source. He might in fact conclude, as he feels the power of the unrelenting frost by which he was surrounded, that he could not get too near a body emitting such genial and reviving beams. But if he should proceed southward, he would find that body lifting itself away from the earth; and as it rose in height above his head, pouring down rays whose concentrated fire he could in no wise endure! The uncovered and vertical sun would reveal itself to him as a very different thing from the luminary he saw parallel with his horizon, and whose rays only came to him through a long journey of earthly mist and frost.

The sinner, as he feels the rays of God's benevolence falling upon him in a world where his eyes are dimmed with earthly mists, and all his sensations are blunted by the chilly fogs of his own and others' selfishness, thinks it no difficult matter for him to love God; and in his short-sightedness imagines he should love to be near him. But if by any means he gets a closer and unmixed perception of God as he is, he finds that his character burns upon him with a consuming intensity which he would hide himself in the centre of the earth to escape.—The moment God comes near him with the blazing beams of his infinite justice and infinite holiness, he is in hell. Immediate contact, or near approach to such a being, is of all things that which he cannot endure.

There is one mode by which the sinner can come near to God, so as to be a partaker of his light and life, and yet not be consumed. God of his infinite mercy has provided that way.—Sheltered in Jesus Christ, the infinite Saviour, he may draw near with "confidence," yes, with boldness, and be warmed into life and comfort.

With propriety, then, may Christ be called the "Ark of Safety," "Our Refuge," and our "Rock." Sheltering us at the same time from the power of this world and the great Adversary, and from the consuming justice of the Infinite

One. And yet sinners slight that Saviour, and yet professing Christians bury themselves in worldly schemes till they are saturated with a worldly spirit, and become half torpid to the power of the Saviour's love.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 26, 1851.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing drawing away into error, or hasty speech, or sharp, unbrotherly disputation.

PARAPHRASE OF DANIEL XI.

"I will show thee that which is noted in the scripture of truth." DAN. 10:21.

(Continued from the "Herald" of March 29th.)

The 18th and 19th verses, with which the last article closed, as Mr. BIRKS remarks, "form a link of transition from the times of the third, to those of the fourth, empire." With the 20th verse Mr. BIRKS supposes the prophecy returns to the successors of ANTILOCUS the Great. The description however is so graphic of the rulers of the Roman empire, that it seems more applicable to them. With the defeat of ANTILOCUS MAGNUS the supremacy of Rome commenced over the kingdom of the North. Thus ROLLIN says:—

"Antiochus the Great dying, Seleucus Philopator, his eldest son, whom he had left in Antioch when he set out for the eastern provinces, succeeded him.—But his reign was obscure and contemptible, occasioned by the misery to which the Romans had reduced that crown; and the exorbitant sum (1000 talents annually) he was obliged to pay, during the whole of his reign, by virtue of the treaty of peace concluded between the king his father and that people."—vol. 2, p. 171.

Thus the estate of Antiochus had come into possession of the Romans. The prophecy then leaps from the death of Antiochus Magnus, b. c. 187, to the time of Augustus Caesar, b. c. 30. A similar leap was made from the death of Xerxes, b. c. 465, to Alexander the Great, b. c. 331, or 134 years in verses two and three. There are difficulties in this view, to escape which some commentators understand that Seleucus Philopator is the one referred to, as the raiser of taxes. We will present the two views:

MR. BIRKS.

V. 20.—"Then shall stand up in his [Antiochus Magnus'] estate [his son Seleucus Philopator] a raiser of taxes [: He taxed his subjects exorbitantly to pay Rome \$1000 yearly—ROLLIN]; but within few days [: he reigned 12 years] he shall be destroyed, neither in anger, nor in battle [he was slain by the treachery of Heliodorus, who hoped thereby to obtain the kingdom].

MR. LITCH.

V. 20.—"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom. [There went out a decree from Caesar Augustus, that all the world should be taxed.—Luke 2:1. This was in the height of the glory of the Roman empire]. But within few days he shall be destroyed, neither in anger, nor in battle [: he died peaceably in his bed].

MR. BIRKS.

V. 21.—"And in his estate shall stand up a vile person [Antiochus Epiphanes, the brother of Seleucus, who began his reign b. c. 175—he was a vile person, and he eat and drank with the meanest fellows. Some writers instead of calling him Epiphanes the illustrious, call him Epimanus the madman] to whom they will not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flattery. [He flattered Eumenes, the king of Pergamus, and Attalus his brother, who both assisted him to secure the kingdom. He flattered the Syrians, as Jerome informs us, by a pretended clemency, and as many writers teach us, by strange and low arts of popular subserviency; while the pride of the Romans was soothed by a humiliating embassy, in which he entreated them to lay on their commands, and promised to observe them.—p. 126]."

MR. LITCH.

V. 21.—"And in his estate shall stand up a vile person [Tiberius Caesar—Tacitus says that the greater part of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other] to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flattery. [During the remainder of the life of Augustus, Tiberius behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire; which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate.—p. 361]."

MR. BIRKS.

MR. BIRKS.

V. 22.—"And with the arms of a flood shall they be overflowed from before him, and shall be broken [: And the arms of the flood shall be overflowed before him. In one of the prophets the figure occurs—"Egypt riseth up wholly, like a flood." The inundation of the Nile would supply a natural and striking emblem for the overflow of the forces of Egypt, when invading any foreign country. The arms of the flood may thus be viewed as probably equivalent here to "the arms of Egypt." The words will refer, therefore, to the first campaign of Antiochus against Egypt, placed by the best chronologers, a. c. 171, in the fourth year of his reign.—p. 132]; yea, also the prince of the covenant. [: This was fulfilled in the deposition of Onias the high priest; and afterwards of Jason, as recorded by the writer of the second book of Maccabees.—p. 134]."

MR. LITCH.

V. 22.—"And with the arms of a flood shall they be overflowed from before him, and shall be broken [: And the arms of the overflower shall be overflowed from before him, and shall be broken.—Bp. Newton. Then Tiberius is the overflower who is to be overflowed and broken. Macro, the pretorian prefect, caused him to be suffocated with pillows.—p. 38.]; yea, also the prince of the covenant. [The Saviour was crucified by Roman soldiers during the reign of Tiberius].

MR. BIRKS.

V. 23.—"And after the league made with him he shall work deceitfully [: The word here used, is the same which occurs in the sixth verse. "And in the end of years they shall join themselves together." It seems here also, as in the former case, to denote a league or treaty, between the kings of Syria and Egypt. As no complete history of Antiochus has come down to us, it is more difficult to trace the exact events at the time of his second campaign.—p. 135-6]; for he shall come up, and shall become strong with a small people. [He marched into Egypt with a small army in comparison with those he commanded afterwards, and he was victorious]."

MR. LITCH.

V. 23.—"And after the league made with him he shall work deceitfully: [: The prophet goes back to the first connection of the Jews with Rome, b. c. 162.] Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them.—1 Mac. 8:1. Sent an embassy to Rome, to make a league of amity and confederacy with them, and to entreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude' (vs. 17, 18); and so 'did the Romans make a covenant with the people of the Jews.'—v. 29.]: for he shall come up, and shall become strong with a small people. [At the time of the league the Romans were a small people, but at length became the strongest on the globe]."

MR. BIRKS.

V. 24.—"He shall enter peaceably even into the faggiest places of the province [Egypt]; and he shall do that which his fathers have not done, nor his fathers' fathers [he took possession of Egypt, which they did not do]; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong-holds, even for a time. [He spent some time in corrupting Egyptian ministers, or some of the chief officers. For though no record of their treachery remains, to confirm the prophecy, the facts of the campaign, and the historical character of those ministers, conspire to establish the truth of the prophetic explanation.—p. 136]."

MR. LITCH.

V. 24.—"He shall enter peaceably even into the faggiest places of the province [: Many rich provinces were left to the Roman empire by the wills of king]; and he shall do that which his fathers have not done, nor his fathers' fathers [: Extension of dominion by the gift of others had been never before known]; he shall scatter among them the prey, and spoil, and riches [The Roman government, especially with regard to those who submitted voluntarily to them, was gentle, humane, equitable, advantageous to the people, and the source of their peace and tranquillity.]—ROLLIN; yea, he shall forecast his devices against the strong-holds [: from the strong-holds.—Bp. Newton—Rome] even for a time [360 prophetic days—from the battle of Actium, b. c. 31, when Rome became master of Egypt, to a. d. 329, when the capital of the empire was removed from Rome to Constantinople]."

MR. BIRKS.

V. 25.—"And he [Antiochus] shall stir up his power and his courage against the king of the south [Ptolemy] with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemy king of Egypt; but Ptolemy was afraid of him and fled; and many were wounded to death.—Thus they got the strong cities in Egypt, and he took the spoils thereof; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand [shall be defeated]: for they shall forecast devices against him [: as in v. 26]."

MR. LITCH.

V. 25.—"And he [Rome] shall stir up his power and his courage against the king of the south [Egypt], with a great army [Caesar declared war against Cleopatra, with a fleet, and an army of 80,000 foot, and 12,000 horse]; and the king of the south shall be stirred up to battle with a very great and mighty army [under Antony and Cleopatra, on the side of Egypt, there were on board their fleet 200,000 foot and 12,000 horse]: but he shall not stand [Egypt was subdued by Rome at the battle of Actium]; for they shall forecast devices against him [as described in v. 26]."

MR. BIRKS.

V. 26.—"Yea, they that feed of the portion of his

meat shall destroy him, [Eulæus and Lenæus, these two chief ministers of Ptolemy, were universally charged with the blame of his reverses] and his army shall overflow, many shall fall down slain."

MR. LITCH.

V. 26.—"Yea, they that feed of the portion of his meat shall destroy him [: the cause of Egypt's defeat, was the treachery of the troops of Antony and Cleopatra], and his army shall overflow, and many shall fall down slain."

MR. BIRKS.

V. 27.—"And both these kings' hearts shall be to do mischief, and they shall speak lies at one table [: Antiochus pretended to take care of his nephew Philometor's interest, and promised to restore him the crown, at the very time he was plotting his ruin, and was contriving means to weaken the two brothers in a war against each other, that the conqueror, wearied and exhausted, might fall an easier prey.—On the other side, Philometor laid the blame of the war on his governor Eulæus, professed great obligations to his uncle, and seemed to hold the crown by his favor at the same time that he was resolved to take the first opportunity of breaking the league with him, and of being reconciled to his brother; and accordingly, as soon as Antiochus was withdrawn, he made proposals, and by the mediation of their sister, Cleopatra, a peace was made between the brothers, who agreed to reign jointly in Egypt and Alexandria. But still this artifice and dissimulation did not prosper on either side.—p. 138-9]; but it shall not prosper; for yet the end shall be at the time appointed [these wars were not then to have an end]."

MR. LITCH.

V. 27.—"And both these kings' hearts shall be to do mischief, and they shall speak lies at one table [: Antony was the chief in the Egyptian government at this time, and was properly king of the south, Egypt. He and Caesar had formerly been in alliance, and had the same common interests at stake. They spoke lies at one table: Octavia, the wife of Antony and sister of Caesar, declared to the people of Rome, at the time of Antony's divorcing her, that 'she consented to her marriage with Antony, solely with the hope that it would prove a pledge of union between Caesar and Antony.'—p. 61]; but it shall not prosper; for yet the end shall be at the time appointed [: Antony and Egypt fell: Caesar became master of the world, and returned to his own land with great riches.—p. 630]."

MR. BIRKS.

V. 28.—"Then shall he return into his land with great riches; and his heart shall be against the holy covenant [: At the close of his second campaign, after great success in Egypt, Antiochus returned to Syria; and on his way, he plundered the temple of Jerusalem.—b. c. 170.]

MR. LITCH.

V. 28.—"Then shall he return into his own land with great riches; and his heart shall be against the holy covenant [: After the conquest of Egypt, the Romans engaged in no great enterprise until the persecution of the Christians under Nero, and the destruction of Jerusalem under Vespasian]: and he shall do exploits, and return to his own land [as the Romans did after their exploits in India]."

MR. BIRKS.

V. 29.—"At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. [: In a third campaign against Egypt, Antiochus demanded that the north of Egypt should be conceded to him, and assigned a day, before which he was to receive an answer to those conditions of peace. Egypt sent ambassadors to Rome for protection. When the day he had assigned for an answer was past, Antiochus marched for Alexandria, and when within four miles of that city he was met by the Roman ambassadors.]

MR. LITCH.

V. 29.—"At the time appointed [: at the end of the 360 years of v. 24—from b. c. 31 to a. d. 329] he shall return towards the south [The Roman government was to come back toward the south, Egypt, by the same way in which they returned from the great exploit, the destruction of Jerusalem and dispersion of the Church from Jerusalem. But—]

"It shall not be as the former,"—[As when the Romans went to Egypt for the conquest of that kingdom, and the extension of their power over the earth, and as the signal of its full triumph—]

"Nor as the latter,"—[When they overthrew the Jewish nation, and scattered abroad the Church of God. But he shall come back as the signal of his own ruin. For such, in fact, was the removal of the seat of empire from the west to the east, by Constantine. The city of Constantinople was founded as the seat of imperial power, by Constantine, in Nov., A. d. 329.—p. 65.]—(To be continued.)

INQUIRY.

DEAR BRO. HIMES:—Will you please to give your views of Isaiah 65:20, 21—"There shall be no more thence an infant of days, nor an old man that hath not filled his days." If then there are no more any infants, there can be no more births there, and consequently no deaths; and if there are to be there no old men, it must be a state of perennial youth. But the question may be asked, how it is there are no infants? will not the little infants come up in the resurrection, of whom it is said, "they shall come again from the land of the enemy," "thy children shall come again to their own border"? But the prophet responds and gives the reason why there will be no children there: "For, the child shall die an hundred years old,"—i. e., as none are able to enter there but those who die and come up in the resurrection, and those who will be changed at CHRIST's coming—the child when it dies becomes *natured*, and comes up as vigorous in mind as if it died an hundred years old; "but the sinner, though an hundred years old, shall be accursed" when he leaves this state, and will never enter there. The very punctuation of this text, as adopted by Prof. BUSH, conveys this meaning,—the two clauses being separated by a colon (:); it denotes that the latter clause is exegetical of the former. This interpretation makes ISAIAH consistent with himself; while the other interpretation makes him contradict both JOHN and himself.

But, it is said they shall be blessed, and their offspring with them; will there be generation in the new earth? No,—There shall be no more thence an infant of days. But the redeemed will walk there—not only parents, but all their pious offspring that had fallen asleep in JESUS. But ISAIAH speaks of the animals there? So were there animals in Eden.—And if there is to be the restitution of all things spoken of by all the holy prophets, there may be animals in Eden restored. The apostle Paul in the 2nd of Hebrews shows us that the 8th Psalm, where all sheep and oxen, &c., are spoken of as being put under the feet of man, has reference to "the world to come whereof we speak." And as the creature was made subject to vanity, not willingly, but on account of man's transgression, it is only an act of justice, in the regeneration, for them to be restored to the condition for which they as well as ourselves groan.—But, inquires another, will there be eating, and planting, and building, in the new earth? If such things were not inconsistent with ADAM's condition in Eden, it may not be in Eden restored. God told him to dress the garden and keep it, and to eat freely of the fruit of all its trees, save one. CHRIST ate after his resurrection; the angels who visited ABRAHAM partook of his hospitalities; and Israel in the wilderness "did eat angel's food." Their houses, however, will be only just such houses as such inhabitants will need in such a world; where there will be no call for bolts, or bars, or shelter from the winter's cold or summer's sun. And the labor must be without fatigue—not the earning of bread by the sweat of the brow, as under the curse,—but more like the "dressing of the garden and keeping of it." The prophecy of ISAIAH is thus easily reconciled with that of JOHN; and yet had not JOHN given us a fuller and more explicit understanding of this future age, we might have been left to draw conclusions very similar to those arrived at by men who *reason backwards*, and take the earlier prophecy as a commentary and explanation of later ones!

But to avoid the necessity for any such conclusion, God has *unveiled* to us in the "Apocalypse,"

that he "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Also that then "he that is unjust will be unjust still, and he that is filthy will be filthy still." And as if to remove any doubt as to the correctness of JOHN's explanation of ISAIAH, he adds: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." As the interest of each one in the holy city is presented as a motive to abide by the words of this prophecy, it is another evidence that it is the destined residence of *all* the saints.

The only reason why so many object to this description, as pertaining to the resurrection state of the saints, is because the idea has become prevalent that the heaven of the Christian is a purely etherealized condition, existing in almost empty space; but where is the Scripture for such an abode? it is not within the lids of the Bible. But if men would believe God when he assures us his eternal kingdom is to be "under the whole heaven," and is to be Eden restored, and that the meek will inherit the earth, and dwell therein for ever; these objections would not be offered. And any who would object to a residence in Eden restored, might have been dissatisfied in Eden, when God pronounced all things very good, had they been in ADAM's stead.

PARTIES IN ENGLAND.

It is not the Catholic question—the Papal aggression—as some have supposed, that has so divided the English Parliament and people, as to induce Lord JOHN RUSSEL to throw up the reigns of Government. Upon that question there is a remarkable unanimity. The very stringent bill, brought in by the Ministry at the opening of the Parliament,—so stringent that Lord STANLEY, when attempting to construct a new Ministry, took occasion to announce that he should aim at a modification of the measure,—was carried to its second reading, as the last accounts informed us, by an almost incredible majority. The Court of Rome and its adherents must have been dismayed at the result; for, from the confidence with which they went forth to reconquer the revolted kingdom of England to the Holy See, they could not have been prepared for such a lesson on the true state of public opinion. In reference to this question, therefore, the Government is strongly fortified. But there are parties which divide the nation, and to a greater or less extent, threaten the permanency of the Government. These parties are four in number. They occupy different positions; from which they will besiege the Ministry with different degrees of energy and success. They are thus described by the *London Times*:

"The Protectionists are an increasing section in the Lower House, and, with better tactics, more subordination, and a surrender of one dogma, not unlikely to become one day a majority. In the Lords they possess as large a majority as they venture to work in that quarter. It is true they want union, they want policy, they want principles, they want leaders, they want everything but numbers, rank, wealth, and social respectability; but in the possession of those things they are strong enough to be dangerous, if not separately, at least in combination. The second party consists of the political representatives of Sir ROBERT PEEL,—a brilliant nucleus of statesmen, in an indefinite haze of intentions, with a large but ill-defined following in the middle, the commercial and the educated classes.

"Such a party is formidable, even if it be little more than a head, for it is all the more at liberty to unite with those whose strength lies rather in the body than the head,—in the number rather than in the policy of their party. That it is ready to form alliances, and to make bids for power, no one can now doubt. The third and last English party is that of the Radical Reformers, men who demand sweeping changes in our electoral system, our finance, our national defences, our religious and educational establishments, and, indeed, every other part of our social system. Combining vast energy, great variety of talent, deep enthusiasm, an overwhelming majority of the half educated classes, and more than all, the *prestige* of recent success, this party is the most formidable of all, because its roots go down deepest in that rich soil of industry and enterprise whence the growing greatness of this empire springs.

"Whoever would prevent the country from falling into these rude but potent hands, must take good heed what he refuses and what he concedes to the public importunities, for, if the country finds it can only obtain such and such reforms through the agency of certain bold reformers, it will not always refuse their services. To these three English parties must be added the Roman Catholic section of the Irish representatives, who, in the present equal balance of parties, have a power far beyond their numerical proportion, which they do not hesitate to use in support of their Church against the CROWN."

We also learn that a league has been formed, called the "Anti-Papal League," of which the London *Advertiser* of April 5th remarks:

"The formation of the basis of this league was concluded yesterday. The federacy will be one of the most formidable which we have any example of in the ecclesiastical annals of the country. The formation will be inaugurated by a great gathering in the largest place which can be got in London. When its constitution and plans are brought before the public, it will strike terror into the heart of Popery.—It will be more than defensive, it will assume the aggressive; it will bring its means and appliances to bear even on the city of Rome itself. One of the principal objects will be, to induce the British Government to demand from the Pope the allowances to English Protestants in Rome, which are so abundantly granted to Roman Catholics in this country."

SIEGE FOR THE OWNERSHIP OF JERUSALEM.

The following remarkable details we quote from the Berlin Correspondent of the London *Times*:

"The *Algemeine Zeitung* states that the Austrian Ultramontane party is preparing considerable difficulties for Prince SCHWARZENBERG, by its zeal for an object which the Christian world of Western Europe had for centuries abandoned—the recovery of Jerusalem and the Holy Sepulchre from the hands of the Mohammedans. The purpose of the crusades is to be revived; but it is to be pursued by the way of diplo-

macy, not by war. It is stated that the Catholic Powers, with the connivance of Austria, intend to obtain possession (it is not precisely defined how) of all the sacred spots of the Holy Land, which will be then made over to the Catholic Church. The Order of the Holy Sepulchre will be raised to the importance once possessed by the Knights Templars. The Pope is to be the Grand Master, and one Prince of every Catholic State of Europe is to be created Grand Prior. The movement is probably caused by the increasing influence of the Greek Church in the East, under the support of Russia. That Church, too, has made the possession of the Holy Sepulchre a special object of its ambition, as well as other localities in Syria, sacred by their associations.—During the two past years, while the political power of the Papal Government was prostrated, the efforts of the missionaries and agents of the Greek Church are said to have made great progress, and are gradually sapping the influence of the Latin Church.—The feuds between the two Churches have long been of the most bitter kind, and, in Jerusalem, it is well known, have grown to a scandalous excess: a guard of Turkish soldiers alone keeps peace between them on certain festivals in the Church of the Sepulchre. The Germans state that the Greek Christians have really obtained the preponderating influence in Jerusalem, and that any efforts of the Austrian Catholics to recover the lost ground, will be met by the decided opposition of the Emperor of Russia, practically the Pope of the Greek Church.—Prince SCHWARZENBERG is not over zealous in the cause of the Austrian Pietists, and will probably suppress the whole plan as soon as it becomes politically inconvenient."

THE INQUISITION.

A correspondent of the *New York Journal of Commerce*, writing from Italy, gives the following thrilling description of a few of the horrors of the Inquisition:

"In Turin I met the American consul of Rome, who had passed through the entire revolution in the Eternal City, and who was present when the doors and dungeons of the Inquisition were opened by the decree of the Triumvirs, its prisoners released, and the building converted into an asylum for the poor. It was interesting to hear from the lips of an intelligent eye-witness the most ample confirmation of the published statements relative to the condition and appearance of this iniquitous establishment. The Holy Inquisition of Rome is situated near the Porta Cavallieri, and under the very shadow of the sublime dome of Saint Peter's Cathedral, and capable in case of emergency of accommodating three thousand prisoners. The consul was particularly struck with the imposing dimensions of the 'Chamber of Archives,' filled with voluminous documents, records and papers. Here were piled all the proceedings and decisions of the holy office from the very birth of the Inquisition, including the correspondence with its collateral branches in both hemispheres. Upon the third floor, over a certain door, was an inscription to this effect—'Speak to the First Inquisitor.' Over another—'Nobody enters this chamber except on pain of excommunication.' They might as well have placed over that door the well remembered inscription of Dante over the gates of Tartarus—'Abandon hope, all ye who enter here.' That chamber was the solemn Hall of Judgment, or Doom-room, where the fates of thousands have been sealed in death. Over a door directly opposite, another inscription read, 'Speak to the Second Inquisitor.' Upon opening the floor of that department a trap-door was exposed, from which the condemned, after they left the Hall of Judgment, stepped from time into eternity.

"The well or pit beneath had been built in the ordinary cylindrical form, and was at least 80 feet deep, and so ingeniously provided with projecting knives and cutlasses, that the bodies of the victims must have been dreadfully cut and mangled in the descent. At the bottom of this abyss quantities of hair and beds of mouldering bones remain. Not only at the bottom of the pit, but also in several of the lower chambers of the building, were found human bones. In some places they appear to have been mortared into the walls. The usual instruments of torture in such establishments were likewise manifest. The consul presented me with a *bone* which he brought with him as a memorial of his visit. The Pope fled from Rome on the 24th of November, 1848. The Roman Republic was proclaimed on the 11th of February, 1849, and immediately after its installation the Assembly solemnly declared the abolition of the Holy Inquisition, and by a special decree charged the Triumvirate with the duty of erecting a lofty column to commemorate the overthrow of one of the greatest evils that ever darkened the face of the earth. But the scenes of this world change. On the 1st of July, 1849, the Roman Republic, after a brief existence of five months, capitulated to the French, and in May, 1850, Pius IX. after an exile of one year and six months, returned to his capital, proscribed the Triumvirate, and re-established the Inquisition in all its former power."

OBITUARY.

Our dear and only son, JOSEPH WAIT HALE, is no more among the living. His death took place on the afternoon of Tuesday, the 15th inst. He was ten years of age the Thursday before. His sufferings have been of the most protracted and severe form.—He had the measles when he was about three years old, and has never since been well; and probably not free from pain an hour, till death released him. His condition here, as to bodily suffering, was that of a Lazarus; we have no reason to doubt that he has been borne by angels to ABRAHAM's bosom.

He repeatedly expressed his confidence in the Saviour when spoken to in reference to his death, the dread of which seemed to be entirely taken away.—Indeed, he had so often been apparently within the grasp of death that he had become familiar with its contemplation; though it is also true that he has so many times been raised to a comfortable state, comparatively, when even that seemed impossible, that the event took place somewhat unexpectedly at last. There was scarcely a struggle; and he resigned his spirit into the hands of God while we were bowed in prayer by his side.

JOSEPH was very much endeared to us by his tender sympathies, his promising intellectual traits, his taste and ingenuity, and even by his extreme dependence. The affections so long exercised towards him would fondly embrace him as he was, a helpless sufferer; but faith and hope whisper submission in the prospect of a far more desirable greeting of the departed.

We have been called as a family to make our first deposit in the grave. We have done it with a firm faith in the promise of God. That promise never appeared more certain or more precious. It almost destroys the repulsiveness of death: "Thy dead shall live again! Thy children shall come again from the land of the enemy!" Who does not desire that this may speedily be realized? A. HALE.

Charlestown, April 20th, 1851.

We truly sympathize with our beloved brother HALE, in the death of his only son. His sickness has been long and severe, and has required much of his father's personal attendance. Bro. HALE has ever proved himself a true yoke fellow, and his writings, counsels, and uniform sympathy have been of great benefit to this office, and cheered us in many a desponding moment. His own health has been such, that with the health of his family he has been compelled to turn his attention to a secular employment; but his love has been none the less extended to the cause of the coming King. His heart still beats in the right place, and he would like to be in the field, but his health and a large family dependent on him forbid his thus laboring. We trust that they may be abundantly sustained in this time of trial.

A COMET ENDANGERING THE EARTH.—A.D. 1712, WHISTON predicted that the comet would appear on Wednesday, 14th October, at five minutes after five in the morning, and that the world would be destroyed by fire on the following morning. His reputation was high, and the comet appeared. A number of persons got into boats and barges on the Thames, thinking the water the safest place. South Sea and Indian stock fell. A captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered. At noon, after the comet had appeared, it is said that more than one hundred clergymen were ferried over to Lambeth, to request that proper prayers might be prepared, there being none in the church service. People believed that the Day of Judgment was at hand, and acted some on this belief, more as if some great temporary evil was to be expected. On Thursday, more than 7000 kept mistresses were publicly and legally married. There was a prodigious run on the bank, and Sir GILBERT HEATHCOATE, at that time the head director, issued orders to all the fire offices in London, requiring them to keep a good look-out, and have a particular eye upon the Bank of England.

Southey's Commonplace Book.

ADVENT PUBLICATIONS.

We ought to be doing more in every department of our work, and especially in the publications. Ministers devoted to giving light on the subject of the Advent are few, compared to the multiplied calls for such from every part of the country. It is impossible to supply these by the living teachers. While, therefore, we do all that is in our power in this way, we must add to it the power of the press. An intelligent and healthy press is an important auxiliary to ministerial labor. A weekly paper should give sound doctrine and wholesome precepts,—not pandering to morbid feelings, or corrupt passions of men,—not given to continual change, on the pretence of "advancement," "new light," and "progress,"—not holding a given doctrine as "truth" to-day, pressing it as necessary to salvation, and to-morrow putting the same essential truth among fables! Those who are thus given to change, keep the minds of their readers in a feverish state, who can never be fully settled in anything, because they don't know what "new creed" their masters (who talk of "liberty," and shudder at "creeds! ?") will next impose on them as a part of "all the truth." A press conducted by those

who profess to be in the "school of Christ," should not be open to the apostolic reproach of being "ever learning, and never able to come to the knowledge of the truth."

The Advent Herald, and other works published at this office, will show that it has been our endeavor to give wholesome truths and precepts, "speaking the same things" from the first. Our tracts, both doctrinal and practical, have been designed to produce a healthy influence on the mind, to establish a truly Christian character, and prepare us for the greatest usefulness in life, and make us "meet for the inheritance of the saints in light." We do not seek to produce unhealthy excitement, and live upon the fruits of this excitement, though this has been unjustly laid to our charge.

We would therefore invite all *Adventists*, and all who may sympathize with us in our work, to aid in the wider circulation of the *Herald*, and our publications generally. The principles and doctrines advocated by the *Herald* are the following:

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live.—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY?" "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

ADVENT TRACTS.—VOLUME I.

- 1.—"Looking Forward."
- 2.—"Present Dispensation—Its Course."
- 3.—"Present Dispensation—Its End."
- 4.—"What did Paul Teach the Thessalonian Church about the Second Coming?"
- 5.—"The Great Image."
- 6.—"If I Will that He Tarry Till I Come."
- 7.—"What shall be the Sign of Thy Coming?"
- 8.—"The New Heavens and New Earth."
- 9.—"Christ our King."
- 10.—"Behold, He Cometh with Clouds."
- 11.—"That Blessed Hope."
- 12.—"The Saviour Nigh."
- 13.—"The True Israel."

This is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce the best results wherever they are circulated.

VOLUME II.

Wm. Miller's "Apology and Defence," "First Principles of the Advent Faith; with Scriptural Proofs," by L. D. Fleming.

"The World to Come! The Present Earth to be Destroyed by Fire at the End of the Gospel Age."

"The Lord's Coming a Great Practical Doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary.

"Glorification," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary.

"The Second Advent Introductory to the World's Jubilee: A letter to the Rev. Dr. Raffles, on the Subject of His Jubilee Hymn."

"The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming."

In the above essays, we have a full and clear view of the doctrine taught by Mr. Miller and his fellow laborers. They should be put into every family where practicable.

THE KELSO TRACTS.

- No. 1.—Do you go to the Prayer-meeting?
- No. 2.—Grace and Glory.
- No. 3.—Night, Day-break, and Clear Day.

There are many important doctrinal and practical tracts, which as yet have had but a limited circulation.

ISAIAH 4:1.—"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

A subscriber asks for an explanation of this text. It properly belongs to the preceding chapter, as it closes the prediction of the wretched condition to which the inhabitants of Zion should be reduced when her men were fallen in battle. Marriage was considered very desirable by the daughters of Judea, so that such acts would not be unnatural for those illustrated to such an extremity; and therefore very graphically illustrates the wretchedness to which they would be reduced.

CHARPON-STREET CHURCH is now enjoying prosperity under the labors of Bro. D. T. TAYLOR, Jr.

CORRESPONDENCE.



THE DUTIES OF A PASTOR.

(Concluded from our last.)

2. Take heed to yourselves, lest you live in those actual sins which you preach against in others, and lest you be guilty of that which you daily condemn. . . . Will you proclaim Christ's governing power, and yet contemn it, and rebel yourselves? Will you preach his laws and wilfully break them? If sin be evil, why do you live in it? If it be not, why do you dissuade men from it? If it be dangerous, how dare you venture on it? If it be not, why do you tell men so? If God's threatenings be true, why do you not fear them? If they be false, why do you trouble men needlessly, and put them into such frights without a cause? . . . Thou that teachest another, teachest thou not thyself? . . . What, shall the same tongue speak evil, that speaketh against evil? Shall it censure, and slander, and secretly back-bite; and yet cry down these in others? Take heed to yourselves, lest you cry down sin, and not overcome it; lest while you seek to bring it down in others, you bow to it, and become its slaves yourselves. . . . It is easier to chide at sin than to overcome it.

3. Take heed to yourselves, that you be not unfit for the great employment you have undertaken. . . . Did Paul cry out "Who is sufficient for these things?" And shall we be proud, careless, or lazy, as if we were sufficient? . . . What skill doth every part of our work require, and of how much moment is every part? To preach a sermon, I think, is not the hardest part; and yet what skill is necessary to make plain the truth, to convince the hearers, to let in irresistible light to their consciences, to keep it there and drive all home; to screw the truth into their minds, and work Christ into their affections; to meet every objection, and clearly to resolve it; to drive sinners to a stand and make them see that there is no hope of their escaping destruction except they be converted; and to do all this, both for language and manner, as becomes our work, and yet suited to the capacities of our hearers: this, and much more that should be done in every sermon, surely requires to be done with a great deal of holy skill. The great God, whose message we deliver, should be honored by the delivery of it. It is lamentable that, in delivering a message from the God of heaven, of everlasting consequence to the souls of men, we should behave so weakly, so imprudently, or with so much coldness and indifference as to cause the whole to fail in our hands; and God be dishonored, his work disgraced, and sinners rather hardened than converted; and all this through our weakness or neglect! How often have carnal hearers gone jeering home at the palpable and dishonorable failings of the preacher! How many sleep under us, because our hearts and tongues are sleeping; and we bring not with us so much skill and zeal as to awake them.

Moreover: What skill is necessary to defend the truth against gainsayers, and to deal with disputing cavillers! And if yet we fail through weakness, how will they insult and triumph; and who knows how many weak ones may be perverted by their success. What skill is necessary to deal in private with poor ignorant souls for their conversion!

O, brethren, do you not shrink and tremble, under the sense of all this work? Will a common measure of holy skill and ability, of prudence and other qualifications, serve for such a task as this? I know necessity may cause the church to tolerate the weak; but woe to us if we tolerate and indulge our own weakness. Do not reason and conscience tell you, that if you dare venture on so high a work as this, you should spare no pains to be fitted for the performance of it? It is not now and then an idle snatch or taste of studies that will serve to make a sound divine. I know that laziness has taught us to make light of all our studies, and that the Spirit only must wholly qualify us for our work; as if God commanded the use of means, and yet would warrant our neglect of them. As if it were his way to cause us to thrive in a course of idleness, and to bring us to knowledge by dreams when we are asleep, or to take us up into heaven and show us his counsels while we think of no such matter, but are rooting in the earth. O that men should dare so sinfully by their laziness to quench the Spirit, and at the same time pretend the Spirit for their doing of it! God has required of us, that we be not slothful in business, but fervent in spirit serving the Lord. Such we must provoke our hearers to be, and such we must be ourselves. O, brethren, therefore lose no time; study and pray, confer and practice; for by these four ways your abilities must be increased. Take heed to yourselves lest you be weak through your own negligence, and lest you mar the work of God by your own weakness.—"As the man is, so is his strength"—Judges 8:21.

4. Take heed to yourselves lest your example contradict your doctrine, and you lay such stumbling blocks before the blind as may be the occasion of their ruin; lest you unsay that with your lives which you say with your tongues, and be the greatest hinderers of the success of your own labors. It greatly hinders our work when other men are all the week long contradicting to the people in private what we have been speaking to them from the word of God in public; but it will much more hinder if we ourselves contradict it, if our actions give our tongue the lie, if we build up an hour or two with our mouths, and all the week pull down with our hands! This is the way to make men think that the word of God is but an idle tale, and to make preaching seem no better than prating. He who means as he speaks will surely do as he speaks. One proud, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon, and blast the fruit of all that you have been doing. Tell me, brethren, in the

fear of God, do you regard the success of your labors, or do you not? Do you long to see it upon the souls of your hearers? If you do not, what do you preach for, what do you study for, what do you call yourselves the ministers of Christ for? But if you do, then surely you cannot find in your heart to mar your work for a thing of naught

Brethren, if saving souls be your end, you will certainly intend it as well out of the pulpit as in it! If it be your end you will live for it, and contribute all your endeavors to attain it; and if you do so, you will as well ask concerning the money in your purse, as the words of your mouth, "Which way should I lay it out for the greatest good, especially to men's souls?" O that it were your daily study how to use your salvation, your friends, and all you have for God, as well as your tongues! Then we should see that fruit of your labors which otherwise is never likely to be seen. If you intend the end of the ministry in the pulpit only, then it seems you take yourselves for ministers no longer than you are there; and if so, I think you are unworthy to be esteemed such at all.

Among the reasons for taking heed, Mr. Baxter has the following: "And the rather also, take heed to yourselves, because so great a work as ours put men on greater exercise and trial of their graces, seeing they are exposed to greater temptations than most other men. Weaker gifts and graces may carry a man out in a more private and even course of life, who is not called to such great trials. Smaller strength may serve for lighter work. But if you will venture on the great work of the ministry; if you will lead on the troops of Christ against the face of Satan and his followers; if you will engage yourselves against principalities, powers, and spiritual wickedness in high places; if you undertake to rescue captivated sinners, and to fetch men out of the devil's power; do not think that a heedless, careless minister is fit for so great a work as this. You must expect to come off with greater shame, and deeper wounds of conscience, than if you had lived a common life, if you attempt to go through such things as these with a careless soul. We have seen many men who lived as private Christians, in good reputation for parts and piety; but when they took upon them either military employment or magistracy, where the work was above their parts, and they were exposed to temptations above their strength, they proved a disgrace to the office they sustained. And we have also known some private Christians of note, who, having thought too highly of their parts, and thrust themselves into the ministerial office, have proved empty men and burdens to the church. They might have done God more service in the station of the higher rank of private men, than they do among the lowest in the ministry. If you will venture into the midst of the enemies, and bear the burden and heat of the day, take heed to yourselves."

FAITH IN GOD'S WORD.

"This is the victory that overcometh the world, even our faith."—1 JOHN 5:4.

From the time that the first command was given to man, in the garden of Eden, unto the end of the gospel age, *faith in the word of God* has, and will have embodied in it the justifying and overcoming power. It was because our first parents did not believe that in the day they partook of the forbidden fruit, they should surely die, that they were induced to eat thereof by the wily serpent, and, in consequence, brought into a state of wretchedness and woe. If they had only had faith in what God had said, they might have continued in the enjoyment of those blessings which he had conferred upon them. Now those gifts are forfeited; they are driven from the garden, and cherubim, with a flaming sword, are placed there to guard the tree of life. Henceforth theirs must be a life of pain and toil. But they are not less in a hopeless condition. Again they hear the word of the Lord. A promise is given that speaks of One to come, who will bruise the serpent's head, and restore that which was lost. By faith in the promised seed they may overcome their enemy, and finally be redeemed from the power of the grave.

Abel, by offering the typical lamb, manifested genuine faith in Him who was to be made a sacrifice for the sins of the world, and obtained the witness that he was righteous, God testifying of his gifts, and by it, he being dead, yet speaketh. He became the first martyr for the truth, being slain by envious Cain, who, by the nature of his offering, plainly declared his unbelief in the promise, and thus incurred the displeasure of heaven. The number of those who believed the word of the Lord was not numerous; few indeed they were who, like holy Enoch, walked with God, and had the testimony that they pleased Him. But some precious stones, under the dispensation of this truth, were selected from the rubbish, and polished and fitted for a place in God's building. Such, however, was the universal wickedness which prevailed in the earth, that the Lord purposed to cleanse it, by sending a flood that should destroy the inhabitants who would not obey His voice. To righteous Noah he reveals his plan, and selects him for his messenger, to give the warning, that those who would take heed thereunto might escape the impending judgment.

In obedience to the divine mandate, this preacher of righteousness fulfills his high commission, and exhibits genuine faith in God, by building an ark, according to the directions given, for the saving of all who would believe.

And here an important fact should not be overlooked—viz.: that it is faith in the *present truth*, those specific messages which have a bearing upon the *present time*, that enables its possessor to overcome the world. It is not enough when any new development is made of the divine plan, to believe the truth which had special bearing upon past generations, from the fact that it was the *only truth* which had then been revealed, and in which alone; therefore, faith was required; but as the purposes of God are further unfolded, they must be grasped by faith, in order for the individual to co-operate with Him in carrying out His designs. Up to the time of the announcement of this important message, faith in the first promise was all that was requisite; but now

this was not sufficient, something more must be believed; for without a reception of this present truth, they of course would not avail themselves of the only facility afforded them for escape, by the ark which was prepared. All who believed God, manifested their faith by fleeing thither for refuge; and it is a fact, that genuine faith will always be exhibited by corresponding works.

After many years, the plan of redemption is further developed to Abraham. The promise of a son is given him; and he is also assured that through this seed the Messiah is to come, who would possess the gate of his enemies, and in whom all nations should be blessed.

Notwithstanding the faith of this aged patriarch is severely tried—although outward circumstances forbid his hope, all things seemingly were against the fulfilment of the promise, yet he confidently "believed that what God promised, he was able to perform," and this faith "was imputed to him for righteousness."

The heir is finally given. Abraham's heart is made glad by this proof of God's faithfulness, and he is encouraged to hope for the farther fulfilment of His word. But he is awakened again from his pleasing reflections of the honor and blessedness which is to come through his son Isaac, by the voice of the Lord bidding him go into the land of Moriah, and there offer him for burnt-offering, upon a mountain that will there be shown him. Does Abraham hesitate? Does the mysteriousness of the command, combined with strong natural affection for the child, cause him to doubt whether it be indeed from God? No! not at all! He does not procrastinate because it is a painful duty, but he rises early in the morning, and cleaves the wood for the offering, then taking with him two young men, and his beloved Isaac, he proceeds to the place which God had appointed. There he bids the two men abide while he and the lad go yonder and worship, and come again to them. Mark the expression, "come again to you." It shows that he expected to return with his son to them again. "But did he not expect to offer him up for a burnt-offering?" some may ask. Yes, he evidently did, as the circumstances clearly indicate.

Having arrived at the destined place, he prepares the altar, lays the wood in order, binds Isaac and places him thereon, and reaches forth his hand to take the knife, in order to slay his son. But just at this trying moment, a voice is heard from heaven: "Abraham! Abraham!" and he replies, "Here am I!" He is bidden not to lay his hand upon the lad. It is now manifest by this ready yielding of the gift back to Him who gave it, that he truly fears God, and it is enough. What was it that sustained this aged patriarch in this hour of trial? It was that faith which overcomes the world—faith in the word of the Lord! The promise was, "In Isaac shall thy seed be called," and it was impossible for it to fail of its full and perfect accomplishment. He knew that if he offered up his son in sacrifice, God, in order for the fulfilment of His word, was able, and would raise him from the dead. That such was his faith, is established by Paul's testimony, (Heb. 11:19,) and it was in the strength of this implicit trust that he says to the young men, "I and the lad will go yonder and worship, and come again to you."

Good old pilgrim! well didst thou endure the trial—thy faith was strongly tested, and it was not found wanting—thou mayst truly be denominated the "Father of the faithful." O that we may imitate thy example and follow in thy steps, that with thee we may inherit the blessing!

The whole life of Abraham was an exhibition of that powerful faith which overcomes the world. He is bidden to look at the stars of heaven, and number the sands upon the sea-shore: "So shall thy seed be!" says God, and he staggers not at the promise. He hears the voice saying unto him, "Out from thy country and thy kin!" and he obeys, going out he knows not whither. Enough for him, God bids him go. He has the promise of being the heir of the world, and he believes it. What though he is a stranger and a pilgrim, having no inheritance in the land of promise, not even so much as to set his foot on, he doubts not. And the last we learn of Father Abraham, was the fact, that "he died in faith." In the closing moments of his eventful life, he was still sustained by the self-same promise to which he had so confidently clung, and it threw its glorious light beyond the dark portals of the tomb, to the times of restitution, when he should come forth, clothed upon with immortality, and enter upon his everlasting reward.

In the history of Isaac and Jacob, the heirs with him to the same inheritance, we see strikingly exhibited the power of that faith which overcomes the world. Here, however, we will not linger, but turn our attention to their posterity, who, according to the word of the Lord, as spoken to his servant Abraham, went down into Egypt to sojourn, where, after the lapse of several years, they were brought into cruel bondage by Pharaoh the king. God promised that they should be delivered after they had served them four hundred years. When the time for the fulfilment of the promise drew nigh, the Lord appeared unto Moses and revealed to him his purpose, appointing him to be their deliverer. He gives him a message to Pharaoh, and to the children of Israel, and tells him by what signs it shall be confirmed. Moses does as he is commanded; he gathers together the elders of his people, and by the signs specified, convinces them that his commission is from God. But not so with the king of Egypt. He totally disregards the message, and although one predicted judgment after another comes upon himself and people, he will not obey the command, to let the children of Israel go, until all the first-born are slain throughout the land; and then he bids them hasten their departure.

They take their journey by the wilderness of the Red Sea, until they come to its borders, where they encamp, shut in on every side by the mountains and the wide-spread of waters before them. Soon the army of Pharaoh, with chariots and horsemen, is heard pursuing them; their faith fails them, and they are sore afraid, for no way of escape seems to them possible. But Moses bids them fear not, assuring them that the Lord will fight for them, and destroy the Egyptians. He is commanded to lift his rod over

the sea, and divide it, that the children of Israel may go on dry ground, through the midst of the waters. With faith in the promise, he obeys; the sea parts on either hand, and the people safely pass over to the other side. In the blindness of their zeal, the Egyptians pursued them, and when they had passed into the midst of the sea, Moses is again commanded to stretch out his hand over it, that the waters may come again into their place, and thus overthrow the hosts of Pharaoh. He obeys, the sea comes together again, and the entire army is destroyed. In this we have a clear illustration of that faith which overcomes. As we trace their course through the wilderness, we find that when they believed God they were blessed, and when they disbelieved and rebelled against him, they were destroyed. Why was it that after having been brought by the hand of God to Kadesh-barnea, close upon the borders of the promised land, they were left to wander in the wilderness until all that were twenty years old and upward when they came out of Egypt perished, except Caleb and Joshua? It was not because they did not have faith in the first promise given to man, neither that they doubted the fact that there had been a flood. Nor was it because of unbelief in the promises made to Abraham, Isaac, and Jacob. It was not because they disbelieved in the signs and miracles that had been wrought in the land of Egypt, the Red Sea, and the wilderness up to that hour. But it was on account of their lack of faith in God's present message to them; the truth which had a specific bearing upon their position at that time. Through unbelief they disobeyed the command to go up and possess the land. The faith they had previous to this in the word of God was not sufficient to save them. But Caleb and Joshua, who still trusted in the power of that arm which had guided them thus far, were blest with the privilege of entering the land of Canaan.

It was by the power of faith that the walls of Jericho fell down, and the inhabitants thereof were destroyed. We will not, however, dwell longer here. It is clearly shown from their history, that when they believed God they prospered, and when they disbelieved, adversity was their portion.

We will not linger about the bright examples of the power of genuine faith in the word of the Lord, as illustrated in the life of all the holy prophets. Hannah believed, and Samuel was given. Elijah believed, and it rained not, in answer to his prayer, for three years and six months. In faith he again presented his petition, and the heavens gave rain abundantly. By the power of faith, Elisha raised the son of the Shunamite to life, and increased the widow's oil.—(To be continued.)

M. D. WELLCOME.

LETTER FROM W. M. INGHAM.

BRO. HINES:—I wish to say to the tried ones who are still looking for speedy deliverance, be not discouraged; put your trust in the Lord; endure hardness as good soldiers of Jesus Christ; for soon the Master will give an honorable discharge to all His faithful soldiers, and will say to them, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. A blessed day to all that have on the wedding garment, but a woful day to the poor sinner, and all such as have forsaken the Lord; and there are more of this class than I could wish. But I mean by the grace of God to do what I can the little time that remains, to persuade them to repent and believe the gospel, that they may be saved in the kingdom of God. I find the warfare is not yet ended. I have my trials and conflicts in this distant land. I find the enemy of all righteousness is not yet bound. He is yet going about like a roaring lion, seeking whom he may devour. I find one of his chief stratagems is to sow discord and strife among the professed followers of the Lord, and to create jars and animosity of feeling among them; and I think it would be well for all the lovers of Jesus to remember the words of the Lord: "A house divided against itself cannot stand." When shall we learn to be wise as serpents, and as harmless as doves? I see and hear much to grieve my heart. But I turn to the sacred word for consolation; that tells us, "All things work together for good to them that love the Lord." And again, (Ps. 84:11,) "For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Again, Peter says: "Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." These precious promises, with many others, are truly consoling to the pilgrim stranger, while travelling through this world of discord and strife to the heavenly country, where violence will no more be heard in the land, wasting nor destruction within thy borders. Thy people shall all be righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

There has nothing special taken place since I wrote before. There is not that interest even among the Adventists that should be, especially in Clements and Granville. At Bear River they are, I think, in rather a better state, but they need more religion. I think there is a lack of heavenly zeal among us all. We need to be more like Jesus, dead to the world, and alive to the Lord. The interest to hear at Bear River I think increases. The tabernacle is generally nearly full on Sunday evenings, and the people pay good attention.

I will now give a short account of my travels for a few weeks past. I left Clements, Feb. 6th, in company with Bro. J. Potter, to visit up the country—went as far as Cornwallis, a distance of seventy miles—spent five weeks—had meetings in fifteen neighborhoods—spoke thirty times—spoke in four meeting houses, of four different denominations. The Congregationalist minister in Habitant opened his meeting house, and attended the meeting, and took a part; and on Sunday forenoon I went to his meeting, and he gave me an invitation to speak to his people. I did so, and he took a seat with me in the pulpit. This is the first invitation that I have

had to take a seat with a minister in a pulpit in Nova Scotia, although I have attended meetings of various denominations, even some that professed to be looking for the speedy coming of the Lord. I had as good a hearing as I expected in the various places that I spoke. I think some prejudice was removed. In many places that we visited, but few of the people ever heard on the speedy Advent. We visited quite a number of places on the shore of the Bay of Fundy. The people were anxious to hear, and I think there should be as many as three Advent lecturers in this Province. Who will come? The harvest is great, the laborers are few. Brethren, who will come to this destitute field? I think much good might be done, if there could be enough lecturers to hold some conferences and grove meetings. I ask again, Who will come to help? May the Lord direct. If some of the brethren could come soon after the Conference, if they could stay but a little while, we should be glad to see them. I should be glad to meet with the brethren in general Conference, but think it some doubtful whether it will be duty to leave this spring. I wish to do the will of the Lord, and go where He says. I am still striving for the kingdom, believing it is soon to be given to Jesus and his saints.

Yours, in hope of speedy redemption.

CLEMENTS (N. S.), March 31st, 1851.

LETTER FROM THE BRETHREN IN ROCHESTER.

At a meeting of Second Advent believers, held in the city of Rochester, March 23d, 1851, the following Preamble and Resolutions were adopted:

Whereas, in the order of Divine Providence, our beloved Bro. Himes has recently been permitted to visit us, and preach to us the glad tidings of the kingdom at hand, we feel it to be a duty, still to him, and to the cause of our soon coming King, to express our honest convictions of his past and present course.

After having had a full opportunity of reviewing the conduct of Bro. J. V. Himes, as connected with the Advent movement, we see no cause of censure, either in regard to his past or present position; but, on the other hand, we feel it to be our duty, still to extend to him our sympathy and hearty co-operation in the work in which he is engaged: in striving to enlighten the minds of our fellow men on the subject of the Second Advent. We would also express our gratitude to God for the grace that has been bestowed on him, whereby he has been enabled to pursue so straightforward a course, and so steadily to adhere to the old landmarks, and hope he will continue in the same course.

And whereas we have lately been much encouraged to renew our efforts in this cause, by seeing so large a number of persons attentively listen to these doctrines, and appeared to be greatly edified and blessed; and whereas we have heard a great number of persons who attended those meetings express the cheering and reviving influence the preaching had on their minds, we have good reason to believe that great good will be the result of those labors; therefore,

Resolved, That our confidence in Bro. Himes remains unshaken; that we still extend to him the right hand of fellowship, and renew our efforts to spread light on the glorious doctrine of the Second Advent. And while we feel grateful to him for his recent visit, we cordially invite him, or some competent brother, to soon visit us again.

Resolved, That we still regard the "Advent Herald" as a very efficient instrumentality in shedding light on the doctrines of the Second Advent, and we rejoice to see its columns so free from bitter controversy. And as we regard it to be a suitable agent to be employed in this cause, we will not only patronize it ourselves, but will do what we can to increase its circulation.

Resolved, That a copy of the above Preamble and Resolutions be forwarded to the "Herald" office for publication.

E. C. WILLIAMS, Chairman.

JOHN SARGENT, Sec'y.

LETTER FROM GEO. W. BURNHAM.

DEAR BRO. HIMES:—I am happy to inform you that there is a good work in progress at West Martinsburg, Lewis Co., N. Y. Several have recently been converted to God, and a host of backsliders reclaimed. About fifteen had resolved to seek the Lord when I left, which was on the 3d inst. I should think that not less than thirty of the Methodists, together with members of other churches, took a public stand in favor of the Advent views. I shall visit them again as soon as I can. Never did I see so much power in these glad tidings of Jesus near, as in this meeting.

I went from home very much cast down in spirit, but this meeting has refreshed and greatly encouraged me. Glory to God! Another note of joy has been sounded in heaven, over repenting sinners. O precious work of turning men to God, who can leave it, though attended with labor and reproach, to serve themselves, or indulge a moment of repose in sin, at the risk of hearing that dreadful sentence pronounced: "Thou wicked and slothful servant, depart!" &c. Toil on, ye servants of the living God, walk worthy of the message ye bear, live worthy of the crown for which ye suffer. Let the sweet, thrilling words which filled Daniel's ear as he went his "way" to the "dust of the earth," ever fill our hearts with comfort and encouragement: "They that be wise shall shine as the brightness of the firmament, and they that turn many unto righteousness, as the stars forever and ever!"

I think, Bro. Himes, it would do the Advent cause in Jefferson and Lewis Counties a great service, to hold a general kind of Conference, say at West Martinsburg, in the early part of the summer. Will you not come to such a meeting? your expenses will be borne. I believe the result would be glorious. Let me request those who have the Advent doctrine at heart, the main principles of which are embraced in our late Conference Address, to visit the above named place. It is situated on the Plank Road leading from Rome to Watertown, about forty miles from Rome. Yours, in Christian love and hope.

[We intend to hold one Conference at Homer, and

will comply with Bro. Burnham's request. We will arrange as to time soon.]

Extracts from Letters.

BRO. GEO. BANGS writes from Shipton (C. E.), March 22d, 1851:

DEAR BRO. HIMES:—The "Herald" is to me, and my family, a welcome messenger. We feel its weekly visits present us the waters of life, drawn from the pure fountains of God's Holy Word. And while it advocates the theory chosen of God, and made known to men through the agency of the Holy Ghost, it seeks not to commend that theory to the mortal world by slanderously misrepresenting the belief of other religious denominations, as if its foundation must be built upon the ruins of some false system; but it presents a *Thus saith the Lord* in that clear light, and so harmonizing the theory with the word of God, that it reflects glory upon the mind and government of the infinite Jehovah, to the mind of the believer, in that God has so overruled the forfeited right of man to his inheritance, and so completely thwarted the design of the old serpent as that, by the immutable promise and oath of God, the heirs of promise who have fled for refuge and laid hold upon the hope set before us, may have a strong consolation, looking for the times of refreshing from the presence of the Lord; and the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began; and fully believing that He hath, according to His abundant mercy, begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away; and that by these two immutable things He hath made it sure that the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, &c., &c. And while the "Herald" continues thus to disseminate and spread the truth in the light of God's word, it will be hailed by those who are seeking to know the righteousness of Jesus Christ, as a vessel bearing precious fruit, which tendeth to nourish and satisfy the hungering and thirsting soul. I wish that its patrons were vastly more numerous, and its columns were attentively read by every subscriber.

There is manifestly much earnestness and zeal on the part of the brethren, and an unusual warmth of feeling apparent at the prayer meetings, and a numerous attendance of friends with countenances expressive of seriousness and earnest inquiry after the truth. The harvest is evidently ripe, and only waiting for the labors of God's people. Remember us at the throne in your prayers.

I remain, dear brother, yours, in Israel's hope.

BRO. D. W. SORNBERGER writes from Stanbridge (C. E.), March 29th, 1851:

DEAR BRO. HIMES:—In the midst of the trials and perils of this last hour, there are still a few that have thus far stemmed the tide, faced the winds, and are looking for the return of our long absent King and Deliverer. As we see the evidence thickening around us, our hearts are comforted. As we pass the last light-house, we already see the glittering spires of the heavenly Jerusalem glittering in the sunbeams of glory. We wait, though in perils, and as we wait endeavor to persuade others to be reconciled to God; and glad we are to find some prudent ones who do, by the light of Revelation, foresee the evil and hide in Christ, so that they may be safe till the indignation be overpast.

We regret that there are so few laborers to perform so large and important a work. I have never, since '44, seen such an anxiety to hear as at the present time, and am sorry that any whom God has called to proclaim the hour of his judgments, have to leave the word of God to serve tables. I often fear the Church falls short in some places in this respect. While our enemies are active and numerous, we ought to exert ourselves in this noblest of all causes, in heralding the news of Israel's soon coming King, —the day to which Abraham looked and was glad, when his seed should inherit the land forever. It is the prospect of this day, and its nearness, that sustains the Church in these last days.

I have visited some places the winter past, and tried with the best of my ability to preach the word. I have seen a number converted, and some backsliders reclaimed. To God be glory. I am sorry that I cannot do more for a cause so great and good. My all, I can say, is there, and when family wants are not pressing, am doing what I can. May the Lord direct in this matter. We sympathize with you in your trials, and love the "Herald," though we would like to see more editorials on the prophecy, the kingdom, its nearness, &c., than some things from other pens. Yet we prize it above every other paper in the age in which we live. May the Lord give you wisdom, and sustain you till you are called to a higher seat in our Father's house. We would like to have some of the preachers from the South visit us, yet submitting our all to God, ever praying, "Thy kingdom come." Amen.

BRO. H. S. BURCHARD writes from Hamilton (N. Y.), March 30th, 1851:

DEAR BRO. HIMES:—May God give us all grace and wisdom to act in this time of distraction and trouble. Truth shall and will prevail. Light upon the prophecies, and the nature of Christ's kingdom upon earth, has for a few years illuminated the minds of men; and not until the King shall appear in his glory, shall there cease to be a few who shall be waiting and looking for the consummation of their blessed hope. May God give you grace, and raise you up friends who shall sustain you in making the "Advent Herald" the messenger of God to our slumbering, sin-stricken world, to prepare it for the sound of that trumpet that shall usher in the only millennial morn that we think will ever dawn upon earth.

Although we are surrounded by those who would

discard the idea of being called "Millerites," yet we

find many who are constrained to admit the truthful-

ness of the pillars of our hope. I find the doctrines of the personal reign of Christ with his saints on earth, the two resurrections, and commingling of saints and sinners together until those events, are subjects that are studied and talked about of late much more than formerly. We have never had much preaching on these points; all the light we have received has been from the Spirit of God and reading. I feel often to wonder, that surrounded by the influences that we have been, in addition to our many cares, that we have been sustained. But to God we owe all; may he still support us and revive his work in our hearts, and keep us blameless unto the day of his appearing.

We should be happy to see your face, and would give you a cordial shake of the hand, and a most cheerful welcome to our house. Can you not do so if you should again visit Western New York?

BRO. W. BENNETT writes from Rochester (N. Y.), April, 1851:

Our beloved Bro. Pinney is not so well; yet our prayer to God is, that he may be healed. May the Lord provide for all his wants. Not a murmur falls from his lips, but now and then, with the beloved John, when he said, "Come, Lord Jesus, and come quickly," a groan for deliverance. His little bark outrides all the storms of the perilous times in which we live, and as he nears port, his faith and hope grow stronger. Oh, bless God for the Advent faith, it will never fail. No, my dear brother, heaven and earth will pass away, says the Saviour, but my word will not. He has promised a new heaven and a new earth, and the time is not far distant when his promise will be fulfilled. The martyrs, and all the sleeping saints, will arise from their dusty beds, and bloom for ever in immortal glory. Then Bro. Pinney will have a new pair of lungs, and a face that will never wear out. Dear brethren, be faithful a little while longer, and the warfare will be ended. Feed the hungry, clothe the naked, and keep yourselves unspotted from the world, and God will give you an abundant entrance into his everlasting kingdom.—And you, my brother, I feel to sympathize with in all your afflictions and labors of love. Be faithful a little longer, and God will bring you into his kingdom, and your sheaves with you. Your brother, waiting for the blessed hope.

BRO. E. H. CHILD writes from Westboro (Mass.), April, 1851:

DEAR BRO. HIMES:—The cause of truth yet survives in this vicinity. We opened our hall on Fast Day under pleasant auspices. Bro. I. H. Shipman, who, with a few of the old and tried friends from Worcester, came down to meet with us on the occasion, gave us a stirring discourse on the crying sins of this country, enumerating many reasons why the Christian should fast; not the least of which was, that from our own free state, one made like ourselves in the image of God would soon be sent again into slavery, and perhaps to a cruel death.

We are yet blessed with the labors of Bro. B. Morley, whose consistent deportment has won for him the confidence and esteem of the most of our friends. Last Sabbath our hall was nearly full. Several expressed themselves very much interested in our meeting, who never attended with us before. May the Lord bless his cause, and save us, with you, in his kingdom.

BRO. DANIEL BOODY writes from Gates (N. Y.), April 7, 1851:

BRO. HIMES:—I have been a constant reader of the "Herald" from its commencement, until within a few weeks past. I consider it the best paper with which I am acquainted, and my prayer is that it may continue to herald the truth until He who is our life shall appear, then shall we appear with him in glory.

I have changed my location from Canada East to this place. I have been deprived of some privileges which I esteemed very highly.

I wish to say to my brethren, that our motto is onward and upward. We should be glad to see you, and hope the time will soon come when we will meet in the kingdom of God. Yours, in hope.

BRO. J. J. PORTER writes from New York, April 6th, 1851:

DEAR BRO. HIMES:—I am still engaged in preaching the word as my strength will admit. I find an open door in two churches, and trust that I may be enabled to do some good. I rejoice that your faith fails not. All your severe trials, I trust will be for the furtherance of the gospel. May the Lord continue to bless and prosper you. Thanks to the noble-minded individual who has enabled you to send the "Herald" to the ministry. Yours, in hope.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Sterling, Mass., April 7th, BRO. BARICK COOLIDGE, aged 61 years. Death has entered this family circle and torn from its embrace an affectionate husband and father. Those which recently gathered around that domestic hearth with cheerful and happy faces, are now left to mourn the loss of one dear as life; yet we trust they mourn not as those without hope, they having the blest assurance that he has fallen asleep in Jesus. He is where the wicked cease from troubling, and the weary are at rest. The subject of this notice was a man of strict morality and undoubted piety, and a firm believer in the approaching advent of Christ. His profession was rightly adorned by his daily deportment. He died as he had lived, peaceful and tranquil.

A. T.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private." In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wishes of our correspondents.

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From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellencies of all the Music Books now known, without the pile of useless lumber that many of them contain.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

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THOUGHTS OF HEAVEN.

No sickness there—
No weary wasting of the frame away;
No fearful shrinking from the midnight air—
No dread of summer's bright and fervid ray!

No hidden grief,
No wild and cheerless visions of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and song;
Its billows break away, and melt in foam,
Far from the mansion of the spirit throng!

The storm's black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of spring,
As some too tender flower fades and dies!

No night distills
Its chilling dew upon the tender frame;
No morn is needed there! The light which fills
That land of glory, from its Maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends
To watch the coming of a pulseless sleep!

No blasted bower
Or withered bud celestial gardens know!
No scorching blast or fierce descending shower
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace, creation's morning heard,
Is sung where'er angel minstrels tread!

Let us depart,
If home like this await the weary soul!
Look up thou stricken one! Thy wounded heart,
Shall bleed no more at sorrow's stern control.

With faith our guide,
White-robed and innocent, to lead the way,
Why fear to plunge in Jordan's tide,
And find the ocean of eternal day?

A Sermon of Consolation

ON THE

Coming of Christ, and the Signs that shall precede the Last Day.

BY MARTIN LUTHER.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations through perplexity," &c.—Luke 21.

(Concluded from our last.)

Wherefore, if thou be not filled with a desire after the coming of this day, thou canst never pray the Lord's Prayer, nor canst thou repeat from thy heart the Creed of Faith. For with what conscience canst thou say, "I believe in the resurrection of the body and life everlasting," if thou dost not in thine heart desire the same? If thou didst believe it, thou must of necessity desire it from thine heart, and long for that day to come: which, if thou dost not desire, thou art not a Christian, nor canst thou boast of thy faith. Nay, thou canst not even perceive the meaning of the Ten Commandments. For what is the meaning of those words where it says, "I am the Lord thy God—thou shalt not take my name in vain?" And again, "Thou shalt not kill, Thou shalt not steal, Thou shalt not commit adultery," &c.? Do not these very words show, to what sins and iniquities our life is subject? that we are in that state, that we cannot live without sins and the greatest perils, because the devil is striving with all his might that God may not be God alone, and that we might not live among each other a peaceable, quiet, and divine life? and that the devil is ever establishing mere idolatry, and investing abuses and blasphemies of the divine name, and driving men with all his powers to disobedience, seditions, wrath, lust, uncleanness, rapines, thefts, and murders, and to the perpetration of every iniquity and enormity? As a remedy against which, and for the averting of which, the Lord's prayer was formed and instituted by Christ himself. If, therefore, we feel those dire evils, and desire to be delivered from them, nothing else remains but that now the remedy is shown unto us, we use it with all devotedness, and that we cry unto God that his holy name may

be sanctified, that his kingdom may come, and that his will may be done, and that he would at some time or other deliver us from all evil. For as I have often said, no better or more holy state of life is to be hoped for in this world; and more especially in these times, when it seems to be come to the height of its depravity, and to be on the brink of the gulf of perdition. For it is filled with a generation of their father the devil, and with those fruits concerning which no hope can be entertained; and all labor in attempting to reform and ameliorate it, is spent in vain. This we see openly: for the Word of God goes on to be despised more and more, and errors of every description, pestilential sects, and enormous iniquities, gain ground daily; by all which, it is continually growing worse and worse, and leaves us no room to hope for any repentance. Why then should we have any desires to live amid such miseries and calamities? Nay, what consolation should we find if we should consider what would be the life of men and the state of things in the world that should be left behind us, if, while we who have the Gospel are alive, all things are turned upside down?

But, even if we should not desire this last day for ourselves, yet the perils and necessities of our brethren scattered everywhere throughout the world, ought to move us to expect earnestly that day. And in what a state their affairs are we plainly see; for they are not only compelled to see and hear those things that fill them with the greatest grief, but to endure every kind of insult, violence, and injury, and the most bitter persecutions. Some of them are killed and murdered with divers and cruel torments. And how many, I pray you, have we, during our lifetime, seen carried off, some being openly burnt, some destroyed by one punishment and another, and some despatched treacherously and clandestinely. I make no mention now of those saints who have been killed before us, since the days of Christ down to our times, or rather, since the beginning of the world;—whose blood, yet unavenged, expects with longing the coming of that day, wherein they shall at once be called to the enjoyment of their long-expected honors, and shall see vengeance taken on the world. This John (Rev. 6,) shows; where God comforts those saints by saying unto them, "that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled." Hence both the living and the dead saints require of us, that we should be a help to them in praying unto God, that he would hasten their redemption.

And what could happen to Christians more calamitous than the being compelled utterly to hold their peace while under oppression, and while the devil and the world ceased not to rage against and triumph over them with all ferocity and exultation, but only went on to murder the more of them? What! shall we cease to pray, in order that men may seduce the more, and go on to commit more and more those sins which they found it impossible to commit before? By that means, we should have to endure the more evils and wounds, and that from our own fault.

We now hear and see that the Turk—as well as the Pope-antichrist rages against and assails the name of Christ and the blood of Christians with the most cruel tyranny, and the many diverse sects contradict our Gospel. Should we then still be sitting down with our hands folded, and calmly looking on, while the devil is exerting with all his power, and without intermission, every species of his lust and temerity? Should we not rather call upon God concerning it without cessation? There can be no vein of the Christian nature in thy body, if thou dost not beg of God from thy heart, to be delivered from such miseries as soon as possible.

Wherefore, if we have any desire to be Christians, we must give all diligence to devote ourselves to prayer with all our heart; even as Christ himself has taught us, and as our necessities urgently require. For it ought to be unto us a source of the greatest grief, to hear

the Gospel and the name of Christ so awfully blasphemed, to see Christians so cruelly destroyed with such bitter persecutions, the true doctrine so opposed, the kingdom of the devil, together with every species of malice, iniquity, and sin, so encouraged by impunity, and every saint lying neglected, ground to dust and powder by persecution, and cast into oblivion.

Let us then cry unto God with as loud a voice as we can, praying that he would display and vindicate his honor and glory to himself and his Christianity; that he would revenge his name and the blood of his children, and would exalt and bring them to that glory which he has promised them, and has of old prepared for them. And if, on account of thy flesh, thou feelest thyself still filled with fear and alarm concerning that day, then fix carefully in thy mind the words of Christ, by which thy heart is to be fortified, and in which he commands thee to lift up thy head and to be of good courage, calling that "day our redemption;" that is, not death, but life eternal; not wrath, but pure grace; not hell, but the kingdom of heaven; not terror nor peril, but rejoicing and gladness.

Hence, Paul to Titus, chap. 3: very properly calls that day, "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Wherefore, we ought to be of good courage; for he who is well acquainted with these things, and is touched with a true desire after them, will not be afraid of his salvation and his eternal life, together with all its blessings, nor will he dread the coming of him who gave unto us the Gospel and grace,—not that we should deny them, but love and confess them, and endure, for their sake, every thing that may be inflicted upon us either by the devil or by men.

Thus behold, this day will not be terrible, but desirable and lovely in its appearing; not however unto the world, but unto us miserable and distressed sinners, who are compelled to lie here in this den of robbers, where the devil is plotting destruction against us day and night; not only desiring to take away from us our lives and our poor fortunes, but terrifying our hearts and consciences, that we may dread the day of our redemption; and may, being deprived of our consolation, despair and sink under our perils.

But this same day shall bring to the world nothing but terror, trembling, death, pestilence, destruction, and all the torments of hell; though the world will never believe these things till they feel them. Wherefore, when this day shall come upon them on a sudden, and shall destroy all things with utter destruction, thou hast no reason whatever to fear that it will hurt thee, and that thou shalt fall and perish together with the world; for at that day thou shalt either be raised again out of the tomb and from the dust, and shalt be caught up into heaven; or, thou shalt, in a moment, be changed into an eternal blessedness, where there shall be no sin, no terror, no peril, no sorrow, but where pure grace, righteousness, joy, peace, life, rest, and immortality, shall reign forever! And these things we wait for, and hold forth to the poor simple flock who shall receive them!

This then is that consolation which no man can give or imagine, and which comes only by the Holy Spirit through the Word of Christ.—Let then the sun and the moon, and all creatures, wear an awful aspect and threaten terror:—their sight shall be terrible to the world, but not unto us. Upon us they shall sweetly smile, because we can see under them that consolation which Christ has set forth to us in these words, where he concludes, adding a beautiful simile—"Behold the fig-tree, and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand."

This indeed is a wonderful representation, which I could never have applied to this subject, nor ever have thought of. For who ever once heard that the darkening of the sun and moon, and threatening ruin of heaven and earth, the

trembling and melting away of men for fear, the impending destruction and the roaring of the air, the water, and every creature, were like the budding and blossoming of trees? Yet here it is said to be like the flourishing and breaking forth of trees, and the dawning of summer: and it certainly is language never heard before. I should rather have thought, the contrary comparison might have been made with more propriety:—that such things were like the approaching of the cold and inclement winter, killing and destroying before it all fruits and every thing that grows upon the face of the earth.—

But Christ is the most perfect master of words, and knows how to speak of things and how to raise up his disciples with an effectual consolation better than we do: he can make unto us out of the most unlovely sight, the most lovely, and a view full of consolation, from explaining his own words by a beautiful interpretation.—So that, if I shall see the sun and the moon to be darkened, the winds and the waters to be put in commotion by storm, and tempests, and mountains to be cast down and leveled with the plains, I will say,—Glory be to God! for the fruitful summer at length appears; I now see the woods begin to leaf and the trees to bud.—In this manner no man, no reason, no human wisdom throughout the world, can speak or interpret: that under these signs, so fearful to the sight, nothing but redemption and perpetual joy are signified as approaching; which seems rather to signify, to reason and human wisdom, the approach of death and every destruction.

Wherefore, come, let us learn and accustom ourselves to this kind of speaking, whereby we may consolingly fix these things in our minds, and view them and judge of them according to the Word. For, by following reason and wisdom, we can learn nothing, but must dread and shun such things. For reason unwillingly beholds all things to be obscured by terrible darkness, and to carry a threatening appearance: and to her, thunderings and lightnings, and hurricanes of winds, are by no means pleasing. But the Christian ought not to be moved by these things, but ought to lay hold of the Word, wherein Christ opens our eyes, in order that we may interpret it as Christ interprets it—that these things indicate that the fruitful summer is approaching; that the earth shall shortly pour forth an abundance of the most flourishing lilies and roses beautiful to behold; and that immediately after this wretched and depraved life, in which we are now tossed to and fro, there shall be found a haven of rest, felicity, and pleasure, that never shall end!

And this is the will of Christ—that as we are new creatures, so we should entertain new and other thoughts, understandings, and feelings; and behold nothing with the eye of reason as the world does, but view them as they are in his sight. And moreover, that we should walk according to our future, invisible, and new life, which we hope we shall certainly have after all these tribulations; and that we should not harbor any desires of remaining in this life, nor be affected with sorrow because we are to depart from it, or because the world with all its creatures, together with so many men must perish. But rather, we are to feel for the miserable Christians; both those who are alive, and are so afflicted and oppressed, and also those who are dead and asleep in their graves, and waiting to come forth into their glory, like corn buried during the winter in the earth, or like sap concealed in the trees; which, being hindered by the cold, cannot break forth into new leaves and buds, but thirstingly waits for the summer, that it might at length burst forth in buds and grow and flourish. In the same way we ought also to rejoice because that day is coming; and ought to say, The rigor of the winter has now continued for a long time, but at length the fruitful summer will come, and that summer which shall never cease. At the coming of which, not all the saints only, but also all the angels, shall exult and rejoice; nay, which the whole creation expects and anxiously awaits.—For, the heaven, the earth, the sun, the stars, the air, and all creatures, can no longer endure

the iniquity of the world: which iniquity they are compelled to witness, but with the greatest grief, because they must be abused by the indulgers in sin, and be a help to every kind of ungodliness both to the world and to the devil; and they would fain be delivered from all this iniquity together with us, and become that new heavens and a new earth of which Peter and Isaiah speak, in which righteousness alone shall dwell. For the iniquity and wickedness of men exceed all bounds, so that they are no longer tolerable: and hence all the creation is moved, and, as it were, cries unto God for deliverance.

And therefore it is, that Christ thus concludes—"So likewise ye, when ye see these things begin to come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." As though he had said, Ye have prayed, "Thy kingdom come," and "deliver us from evil;" therefore now be ye assured, (and so assured as my word is sure and eternal,) when ye see these signs, that your prayers are heard, that the kingdom of God will come according to your prayers, and that the kingdom of the devil and all sin will come to an end, and be abolished for ever. When therefore he shall come in the clouds with all the angels in great glory, and in a flame of fire unspeakable, at which all creatures shall melt away and be consumed; then shall all things shine with light and splendor unspeakable, our bodies shall be so glorious that they shall exceed the brightness of the sky, and shall shine transcendently before all creatures, and before the heavenly hosts, and shall enjoy with Christ ineffable glory. Moreover, we shall see the wicked under our feet, naked and in perpetual shame, fearing, trembling, accursed, and cast down into hell.

Behold, it is thus that the signs that shall precede the last day, are to be set forth unto Christians; that they indicate unto us unspeakable joy, and bring with them nothing to hurt us; but are for our benefit and profit. Let astrologers tell others that they portend nothing but war, murder, and extreme perils; and let them tremble and fear, since they are such who neither have nor desire any thing beyond this temporal life and days of self-enjoyment. We, however, shall lift up our heads as being new creatures in Christ. And, as he is Lord of the heaven, the earth, and the whole creation, so we also are lords of all signs, and whatever is terrible; nor can any thing whatever hurt us, although it assaults, and even takes away this life. For our life and conversation are not here, but we look for another life, wherein our body shall be delivered; which life is now hidden by faith with Christ in heaven, (as Paul saith,) but which shall soon be revealed before the whole world in eternal life and everlasting glory.—Amen.

Pre-Millennialism,

In its Connexion with the Ministry and with Missions.

From the LONDON "QUARTERLY JOURNAL OF PROPHECY."

There is one preliminary complaint which, in this controversy, we have sometimes had to make, namely, that judgment is often given against us with a hastiness and a bias unbenefiting the greatness of the cause; nay, that our system is evil-spoken of and pronounced unscriptural by thousands who have never done either themselves or us the justice of asking what we do, and what we do not, believe.

It is this double unfairness,—the unfairness of deducing impatient conclusions for which our theory is to be held answerable, and the unfairness of drawing upon fancy, or hear-say, for the data on which these conclusions are made to rest,—it is this that makes a brief statement of the actual case needful at the outset. Without this, much of the reasoning that follows would be weakened, if not wholly thrown away.

On various points connected with the question before us, we have been misunderstood, and, in some cases, misrepresented. It has been affirmed that we are the enemies of missions; that our theory makes us so of necessity: that it sets aside the work of the Spirit, and introduces unscriptural agencies; that it ungirds the loins both of minister and missionary; that it damps Christian zeal, and straitens Christian liberality; and that if, in any case, a Pre-millennialist is energetic, and buoyant, and large-hearted, he is so in spite of the deadening and depressing tendencies of his system,—a system which is said to lay as sure an arrest as fatalism, upon all that is practical and benevolent—on all that is generous and noble.

Let us, then, state briefly our real belief on the subject of ministerial and missionary effort—a belief which we have endeavored to draw directly and simply from the Word of God.—Man's theories of missions, whether founded upon his ideas of human progression, or the absorption of the evil by the good, or the power of intellectual enlightenment, are vanity. God's theory of missions is the only one worth inquir-

ing into; and that theory rests entirely upon his "eternal purpose, which he hath purposed in Christ Jesus our Lord."

What we have gathered from Scripture respecting this purpose may thus be stated.

The present dispensation is not *universal*, but *elective*, and is to remain so till the Lord come. Its basis is *election*, both as an eternal purpose of Jehovah, and as a process carried on from day to day. Such was the teaching of Christ himself. There are few that are saved; many are called, but few are chosen; the gate is strait, the way is narrow, and few there be that find it. The Lord draws the contrast between the little flock which the Father had given him out of the world, and that world out of which they had been chosen and called. He points out trial, sorrow, hatred, persecution, as the Church's lot during his absence, and gives us the days of Noah and of Lot as specimens of the state in which the world is to be, specially towards the close of the dispensation. His parables hinge upon this great truth of an elective, not a universal dispensation; so much so that the introduction of universality throws them out of date and renders them unmeaning. There is the sower, the tares, the net, the wicked husbandmen, the marriage of the king's son, the talents, the ten virgins, the great supper, the unjust judge, the pounds. These are intended to mark the characteristics of the dispensation; and each one of these characteristics refers to election in different aspects, and takes for granted the fewness of the saved, the multitude of the lost; one Noah out of the world, one Lot in Sodom; so that this is the conclusion to which he brings us—"When the Son of man cometh, shall he find faith on the earth?"

Thus, then, the Lord himself announced the peculiar and partial nature of the dispensation, declaring that the Gospel of the kingdom was to be preached for a witness to all nations, and that then "the end" was to come, that is, the end of the age or dispensation.—Matt. 24:14. In accordance with the declarations of the Lord we find that the apostles expressed themselves. Thus, in Acts 15:14, we have the conjunct announcement of Peter and James: "God hath visited the Gentiles, to take out of them a people for His name," (λαβειν εξ εθνων). Such statements as these also imply the same truth."—"The Lord added to the Church daily, such as should be saved" (Acts 2:47); "as many as were ordained to eternal life believed" (13:48). In like manner all the Epistles take for granted the same truth, and give us no hint of aught like universality during the present age. They proceed upon the idea that the Church was to be in the minority—nay, that she was to be persecuted and trodden down. Neither in their preaching of the Gospel at first in a heathen city, nor in their after instructions to the Churches when planted, do they point to any other state of things than that described by John when he said, "We are of God, and the whole world lieth in wickedness."—1 John 5:19.

Such is the present dispensation, according to our reading of the Scriptures. When it has run its course; when God's purpose has been accomplished; when the number of the elect has been filled up; when the cup of the world's iniquity has risen to the brim, and the long-suffering of God exhausted, then the Lord comes in glory and majesty, as the world's Judge and King. He comes to raise his dead saints and change his living ones; and with both caught up together into the clouds to meet him in the air, he descends to execute the Father's vengeance upon his enemies. Then Antichrist is smitten, and goes into perdition in the very height of his pride; apostate Christendom is swept with the besom of destruction.

* * * * *

(1.) *Is success the foundation of ministerial responsibility?* Responsibility turns solely upon our being entrusted by God with a commission to preach his Gospel. "Go ye into all the world, and preach the Gospel to every creature; he that believeth shall be saved, and he that believeth not shall be damned." The *uncertainty* of success is embodied in the very heart of the commission. Our obligation to act upon the command, "Go," has nothing to do with the number of those that are to believe our message. Our responsibility remains the same, though not one were to be saved. Ezekiel's commission brings out the true nature of the position occupied by every messenger of God. "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; for they are impudent children and stiff-hearted; and they, whether they will hear or whether they will forbear, yet shall know that there hath been a prophet amongst them, and thou shalt speak my words to them, whether they will hear or whether they will forbear."—Ezek. 2:3, 5, 7. "A dispensation of the Gospel is committed to us; necessity is laid upon us, yea, woe is unto us if we preach not the Gospel."—1 Cor. 9:26. And what can alter this "dispensation?" Can the prospect of success make this necessity greater than it is? Can it diminish or augment the greatness and the awfulness of that woe? The reasoning of our opponents

upon the question before us is certainly fitted to tempt men to measure their responsibilities by their prospects of success; or at least, unconsciously to shake off a measure of responsibility when assurance of success is denied. If the prospect of a large amount of immediate success be indispensable to right exertion, then a wrong direction is given to our sense of responsibility, the effect of which is materially to blunt its edge. The theory against which we are arguing, virtually tells a minister that he is responsible for the conversion of every soul under his charge; and it actually does tell the Church that she is responsible for the conversion of the world. Now the moment that our sense of responsibility takes a false direction like this, it becomes diseased, and thus far enfeebled. We are responsible for the faithful discharge of our commission, but for no more. We may, nay we must and will look earnestly for saving results, if souls are precious to us, but for these results we are not responsible. As soon as we begin to overstretch our responsibilities, we weaken our sense of them; as soon as we imagine ourselves accountable for more than God has committed to us, the real and healthy feeling of responsibility, which would have impelled us to any amount of doing, or daring, or suffering, dies away, and is supplanted by a far less lively and energetic principle—a principle which partakes more of unbelief than of faith—which calculates consequences and weighs probable results, and timorously shrinks from daring enterprise, unless explicitly assured of a success sufficient to recompense its risk and toil.

(2.) *Is success the true motive to ministerial exertion?* That it is one motive, and a lawful one, we do not deny. Our hesitation is as to the place of prominence which the post-millennial theory requires that it should have. And such questions as these naturally arise respecting it:—1. How much success is needed to form a sufficient motive? 2. How much success has God warranted us to count upon? 3. To what extent has God permitted us to introduce this element, and to allow it to weigh with us? 4. Would the certainty of a large measure of success not have a tendency to supersede or destroy the truer and purer motives which it is God's special desire we should cultivate? 5. Could we in our present imperfect state be trusted with a large amount of success? and would it not overset our humility, and lead us to forget that the treasure is in earthen vessels? These are most serious questions, each one worthy of a lengthened answer. Such answers, however, we cannot at present give. Our reply must be brief and general. We deny that the hope of great immediate success has been held out by God as the great incentive to labor for him. By many arguments are we exhorted to spend and be spent for him; but this is kept behind. God does indeed teach us to take for granted that he would never be wanting to us, and that such an amount of success would always be granted as was consistent with his glory; but He does not set this success on high as the great motive of duty. He mingles it with others in due proportion. And let us beware of altering that proportion. Let us beware of taking this motive out of its due place, and for the sake of a theory, giving it a peculiar prominence which Scripture nowhere gives it, and which would lead us to believe that, without it, such other motives as the glory of God and the doing of his will are quite inadequate to impart or sustain the needed energy in a minister of Christ.—(To be continued.)

The Trial of Antichrist.

(Continued from our last)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

A considerable number of witnesses were then called.

CLERK.—Look upon the prisoner at the bar, you that are sworn. You shall understand, that the prisoner at the bar stands indicted by the name of Antichrist, &c., late of the City of Rome in Italy, Clerk; for that he together, &c., (here the indictment was read) upon which indictment he hath been arraigned, and thereunto hath pleaded Not Guilty; and for his trial, hath put himself upon God and the Country, which Country you are. Now your charge is to inquire, whether he be Guilty of the High Treason in manner and form as he stands indicted, or Not Guilty. If you find that he is Guilty, you shall inquire what Goods and Chattels he had at the time of committing the Treason, or any time since then. If you find that he is Not Guilty, you shall inquire whether he did fly for it; if you find that he fled for it, you shall inquire of his Goods and Chattels as if you had found him Guilty. If you find that he is Not Guilty, nor that he did fly, you shall say so, and no more. And take heed to your evidence.

The Right Hon. Faithful Investigation, His

Majesty's Attorney General, then addressed the Court and Jury.

My Lords and Gentlemen of the Jury: It is my duty to state to you, in as concise a manner as I can, the nature of the charges preferred against the prisoner at the bar, and the evidences that shall be produced in support of that charge. Gentlemen of the Jury, you on your part are to decide upon the evidences; it is for you to draw such conclusions as you may by the evidences be warranted to do.

My Lords and Gentlemen of the Jury, I consider myself highly honored in being one of the instruments in bringing before you, this day into judgment, one, who not only has been guilty of the blackest treason and rebellion, but who has been for many centuries the plague and curse of nations. The highest crimes of which a subject can be guilty, attended with various aggravating circumstances, are charged against the prisoner at the bar, who was the leader and original mover of many insurrections and rebellions which have deluged the earth with human blood, and brought many whom he had seduced, to condign punishment both here and in the eternal world. It will appear in evidence, that the persons who were principally connected with, and who received their authority from the prisoner, were those who were concerned in the rebellions of 606, and of every succeeding century, in Italy, Germany, France, Spain, Portugal, Holland, Sweden, England, Wales, Scotland, Ireland, and most of the nations of Europe.

My Lords and Gentlemen of the Jury, It is not possible that any mortal being, in the space of one hundred years, could state a tenth part of the treasons and murders which the prisoner at the bar has committed. The most youthful and able council would grow grey-headed in the court, while barely citing the acts done by him only during the space of half a century.—The Court itself could not contain half the rebel proclamations, or Pope's Bulls, which he has published to the world, the design of which will evidently appear to be, the subversion of His Majesty's Government, and the promotion of rebellion in all the earth.

And in order to effect his treasonable designs, he imbrued his hands in the blood of thousands of his fellow creatures; crimes that do not, that cannot admit of the smallest extenuation. The prisoner at the bar stands charged with committing several overt-acts of High Treason, by which he has manifested the wickedness and traitorous imaginations of his heart. I shall briefly state a few of the overt-acts, and if you believe the evidence, you will be convinced, Gentlemen of the Jury, it is your duty to find the prisoner Guilty.

There are several counts in this indictment. That of compassing and imagining the death of the King. Of usurping his Sovereign Power. Adhering to the King's enemies. Counterfeiting the King's great seal of Heaven. Levying war against the King. Depositing several emperors and kings. Abolishing the laws of our beloved Sovereign, and substituting his own.—Offering rewards to encourage rebellion. The murder of many hundred thousand subjects of our Lord the King. And others stated in the indictment now read.

Gentlemen of the Jury, the overt act of levying war, is a compassing and imagining the death of the King, although it may not be carried into effect. I shall not make many observations upon it, as it must be comprehended by any sensible man, for in the language of the law, the levying war is held to be the compassing and imagining the death of the King, although it may not immediately be carried into execution, yet it may ultimately attach to his person. Any conspiracy by force of arms, to alter the laws, the constitution, or the government of our Lord's kingdom, leads to the general destruction of the King, although it doth not to the life of his Majesty. Thus those who have been acknowledged as the subjects of our Sovereign, by lifting up their rebellious arms against his government, are said to Crucify or Kill him again, and to bring him to open shame.

The intention to alter by force of arms, the constitution of his kingdom, is one of the overt-acts laid in the indictment, as a means to compass the death of the King.

I shall proceed to lay the evidences before you, in support of the charges laid in the indictment. I shall briefly mention the evidences and the facts, and the circumstances, that I am instructed to say, they will prove: and it is for you, Gentlemen of the Jury, to judge what inferences and conclusions you may draw. I state the nature of the evidences that will be produced, merely for the purpose of your understanding more satisfactorily the nature of the testimony the witnesses may give; and your verdict will be according to those evidences, and according to the credit that you may give them, of which you are the constitutional judges.

We shall produce witnesses to prove, that the prisoner at the bar lived at Rome in the year of our Lord 606; and that he did usurp the title of Universal Bishop, and was known by the name of Pope Boniface III. That he continued

to change and alter his name from time to time. That he did arrogate to himself the government of our Lord the King. That he did associate with other false traitors. That he did levy war against our Sovereign. That he did issue out many thousand rebellious proclamations. That he did with fire and sword put many of his Majesty's loyal subjects to death, in a manner enough to make human nature shudder. That he did counterfeit the hand-writing of our beloved Lord. That he did depose Emperors and Kings. That he did abolish the laws and constitution of the kingdom of God. And that he did commit treason and rebellion in every age of the world, from the time he first usurped his treasonable authority.

Gentlemen of the Jury, we might follow the prisoner at the bar from name to name, and from century to century, to the present period, and glance at a small share of his history, and thereby give a comparative view of his tragical cruelties. But your time is precious, we shall therefore let the witnesses speak, and doubt not but to prove, that the prisoner is one of the greatest culprits ever brought to the bar. We shall now call the evidences, and show by them that the prisoner at the bar is guilty of the charges laid against him in the indictment. It is for you to decide upon the guilt or innocence of the prisoner, as you on your oath shall be of opinion is agreeable to the case. If the charge is not supported, you will of course acquit him.

Mr. Historical Truth being called and sworn, was examined by the Attorney General.

Ques.—Have you been acquainted with Antichrist, the prisoner at the bar?

Ans.—Yes. I have known him for many centuries. He has often employed my pen.

Q.—Where did he live when you knew him?

A.—At the city of Rome in Italy.

Q.—Do you recollect at what period you first became acquainted with him?

A.—I knew him before he claimed the title of Universal Bishop, but from the time he usurped it, I have taken particular notice of him.

Q.—In what year did he first assume that title? and what name did he then go by?

A.—In the year of our Lord 606. He was then known by the name of Pope Boniface III.

Q.—Are you acquainted with any circumstances that contributed to the establishment of the prisoner by that title?

A.—I am.

Q.—Will you briefly state them to the court?

A.—Yes. I recollect well, that for a long time there was much dispute between the prisoner at the bar, and another person, who went by the name of the Bishop of Constantinople, about who should have the title and power connected with it, as head of the Church. The Emperor of Rome, Mauritius, with all his family, consisting of six sons and two daughters, being murdered by Phocas, who usurped the Roman Government; and who being sanctioned by the prisoner, he in return conferred on him the title of Universal Bishop.

Q.—Do you recollect on what pretext the prisoner at the bar founded his claim to this title?

A.—On a supposition that the Apostle Peter had been at Rome to found the Church of Rome, as Mother and Mistress of all Churches. And that our Lord the King had delegated him with power to invest his successors with the title of Vicar of Christ, &c.

Q.—Was it from ignorance or wickedness, do you suppose, that the Prisoner was first led to arrogate his supremacy?

A.—I do believe it proceeded from wickedness. For it never could proceed from ignorance, as his predecessor Gregory, who was Bishop of Rome, had openly declared to the knowledge of the prisoner, "That whosoever calls himself, or desires by others to be called Universal Bishop, is a forerunner of Antichrist." He also knows that he never had been owned by that title before Phocas granted it to him, and he also well knows now, that he was not universally acknowledged after his usurpation.

Cross-examined by Counsellor Quibble, Counsel for the Prisoner.

Q.—You say that you have been long acquainted with the prisoner; was you intimately acquainted with him?

A.—Yes.

Q.—On your oath, do you, or do you not believe, that when the prisoner at the bar first claimed his title, that it never was his intention to aim at further power?

A.—It is probable that he might not have intended to have carried his rebellious arms so far at first, but he soon convinced the world what he would do when he obtained the power.

Q.—Did he not style himself Servant of servants?

A.—He did, but acted as King of kings and Lord of lords.

Phocas, the Emperor, examined by the Solicitor General.

This witness, being a prisoner, was brought into the court attended by two of the keepers of the black gulf, and made a most awful and terrific appearance.

Q.—Are you Phocas, the Roman Emperor?

A.—Yes. My name is Phocas, and I am called Emperor of Rome.

Q.—Did you know the prisoner at the bar, at Rome?

A.—Alas! I did, to my sorrow.

Q.—Will you relate to the court, what you knew of the prisoner, during your residence at Rome?

A.—I am compelled to do it by the constraining hand of justice. And I look forward with terror to that great and tremendous day, when the Judge of the world will constrain me to make a more public declaration. When I came to the throne, which I obtained by means, the reflection of which adds to my misery, the prisoner at the bar, then Bishop of Rome, so insinuated himself into my favor, that I readily granted his request, and by an edict established him by the title of *Universal Bishop*. I was led to this measure by my ignorance of the real motives of the prisoner and of true religion.—And as I detested the Bishop of Constantinople, and stood in the need of the prisoner's influence, I sanctioned his claim.

Q.—He was, therefore, principally by you, established in his supremacy?

A.—Yes.

Cardinal Baronius examined by Mr. Impartiality.

Q.—Do you know the prisoner at the bar?

A.—Yes.—I am intimately acquainted with him, as thousands know by my writings.

Q.—Of what religion are you?

A.—I am a rigid Roman Catholic, and have long acted by the prisoner's authority.

Q.—Are you acquainted with the way and manner in which the prisoner first obtained the title of *Universal Bishop*?

A.—I wrote and published to the world, that Phocas the Emperor, after he murdered Mauritius and family, and usurped the government, established Boniface III, Pope of Rome, by the title of *Universal Bishop*. Anastasius and Paul Deacon wrote nearly the same, and many have confirmed the testimony I have given.

The Clerk of the Crown then read the following extracts, which had the prisoner's signature to them.

"Christ made Peter the chief, that from him as from a certain head he might diffuse, as it were, his gifts into his whole body; for that having taken him in *Consortium Individualis Trinitatis*, into the Partnership of the Undivided Trinity; he would have him called that which the Lord himself was saying, Thou art Peter, and upon this Rock I will build my Church."

Signed, BONIFACE VIII.

"Peter, saith St. Bernard, walking upon the waters as Christ did, declared himself the *only Vicar of Christ*; which should be Ruler, not over one people, but over all. For many waters are many people. And from hence he deduceth the like authority and jurisdiction to his Successor, the Bishop of Rome."*—(To be continued.)

* Note on Matt. 14:29. *Rhemist's New Test.* : Published by the Pope's authority.

General Judgment.

"For we shall all stand before the judgment seat of Christ."

The fact that God "will judge the world in righteousness, by that man (Christ Jesus) whom he hath ordained," is probably the most solemn truth connected with the history of man. The light of heaven clearly develops this indescribably grand, glorious, and awful event.

"For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."—Rom. 14:10, 11. None will be absent, but all, without a single exception, shall stand before God, that he may be judged according to the deeds done in the body. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5:10.

"Marvel not at this," says Christ, "for the is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, to the resurrection of damnation."—John 5:27, 28.—The grandeur and sublimity of this amazing event passed in apocalyptic vision before John when on the Isle of Patmos. "I saw (says John) a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their

works."—Rev. 20:11-13. The judgment therefore will not only be general and awful, but extremely minute.

Nor is this a doctrine exclusively of the New Testament. The same has been taught in every age of the church. Hence the solemn language: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the day of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."—Eccl. 11:9. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecclesiastes 12:14. "But I say unto you, that every idle word that men speak, they shall give account thereof in the day of judgment."—Matthew 12:36. "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him."—Jude 14, 15. "Behold he cometh with clouds; and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him."—Rev. 1:7.

Nor is this all, for this great day of God, when the obligations of earth and hell shall be righted up in perfect accordance with equity, will be sudden and unexpected. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Pet. 3:10. Well therefore might this servant of God, in view of these things, exhort his brethren to "all holy conversation and godliness," and say of the wicked, "whose judgment now of a long time lingereth not, and their damnation slumbereth not."

There will therefore be a great difference between the saint and sinner in this day of vengeance. Speaking of the two classes, God says: "But after thy hardness and impenitent heart treasured up to thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile."—Rom. 2:5-9. "And to you who are troubled, rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony was believed) in that day."—2 Thes. 1:7-10.

This will be a glorious day to the children of God: "For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with him in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. 4:16-18. "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

As to the time when God will judge the world in righteousness, or the propriety of such a procedure, we are but little concerned when these things are compared with the position we will occupy in that fearful event. What tongue can tell—pencil paint—or what imagination conceive the effect that will be produced when the angel, with one foot on the sea and the other on the earth, shall lift his "hand to heaven, and swear by him that liveth for ever and ever," that time shall be no longer. Who describe the scene in heaven, when it is announced from the eternal throne, that the great day of God has come; the day on which every soul shall be united with a body—its own so dear, so loved, so long consigned to the grave; but now it bursts the bars of death, is raised an immortal, incorruptible, spiritual body, fashioned like unto Christ's glorious body. Each will partake of others' joys, will rejoice with them that rejoice. The diseased, pale, emaciated body of the parent, child, brother, or sister, that was with inexpressible grief committed to the dark grave, comes forth clothed in all the vigor of eternal youth, and all the dazzling beauty of Christ's glorious body—the tide of joy rolls high, and will swell and roll on for ever.

How different will be the appalling effect in the prison of hell, when the day of God's vengeance is announced—the great day of his wrath is come—when its dark caverns are lit up by the lightning of His indignation against sin, and the thunder of His violated law betokens the wrath of an offended God.

But turn from these extremes to earth, whose end has come. The hum of industry, the sound of mirth, the bacchanalian song, and the voice of prayer, fall upon the ear. Men eagerly pursue all the various avocations of life, the whole machinery of society moving on as though tomorrow would be as to-day, and more abundantly—when lo! the canopy of heaven parts asunder, a light surpassing that of ten thousand suns begirds the earth, the shout of the King of kings, the voice of an archangel, and the trump of God, terrible as ten thousand thunders, fall upon the ear; the sleep of death is broken, the countless millions of earth start from their graves to behold God in grandeur, and the world on fire. The throne is set, the books are opened, an eternal severance commenced. The sinner stands aghast, amazed, confounded, at his own pollution. Fearful hour, who can describe thy revelations, thy joys and sorrows? Justice, thy hour is come. Terror, muster thy courage of wrath. Vengeance of the Lord, marshal thy forces, for the great day of God Almighty has come. Mercy and justice, joy and sorrow, angels and devils, heaven and hell, have met; the character of God is vindicated, and the eternal destiny of man sealed.

St. Louis Presbyterian.

The Face of an Angel.

It must have been a very strange and striking change that passed over the face of a man in a prisoner's box, accused of blasphemy and treason, when, instead of turning pale with fear, his countenance shone with so much brightness, that "all who sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel."

I never saw an angel, and none of those judges on the bench had ever seen one; but they saw something in Stephen's face that made them think of an angel, and it seems to me that if I should meet one in the street, as some have been met, I should recognize him as a visitor from a better world. Stephen's face answered to the idea of an angel as it dwelt in the minds of the judges. We all have an image of angelic form and beauty that comes to us in our meditative hours, when thoughts of holiness and heaven, and high enjoyment in God's service, are in our minds. In early life such images have come to us in our dreams, and we have brought with us from the realms of sleep the memory of angels as they have stood around pillows, or beckoning us to come up higher.—Jacob saw them in his sleep, and his dream was never forgotten. I think we have all dreamed of angels. Still we do not know how "the face of an angel" looks.

It must be a face of exceeding purity. That is the first thought I have of an angelic countenance. Sinlessness is reflected in the face.—So would sin be, if there were any in the heart. The breast of an angel is transparent as glass, and you may read the soul on the robes that clothe it.

Holiness is in the face of an angel. This is more than purity; that is freedom from sin, this is purity with love; the love of God and all that is good, glowing like the sun, and burning to glorify Him whom it longs to be like.—These images of infinite purity and desire are combined in my idea of an angel, and the tame picture of beauty, such as painters seem to be satisfied with, never answered to the type in my soul.

And more radiant than these is joy, the flower of holiness that blooms on the brow of an angel. Happy as an angel is the highest thought of joy. Happiness, perfect and supreme, must reign in the heart of angels, and shine in the face. So it was it was with Stephen, with the scowls of a hostile council on him. Joy was beaming there, so that any one who looked at him would know that he was happy, though bonds, and the imprisonment, and a cruel death were before him.

All good people ought to wear pleasant faces. There is no virtue in frowns, no piety in sour looks, no sin in a genial smile. If the heart is full of love to God and love to man, it ought to be a heart full of joy. And the face ought to reflect the heart. Some Christians act and look as if they thought it a dreadfully wicked thing to be cheerful. You are in no danger of mistaking them for angels. They make others look sad, and the world think that religion must be a very miserable business if those who have it are always so gloomy.

The face of a Christian ought to be as much like the face of an angel, as it is possible for the earthly to resemble the heavenly. Holiness and happiness should beam in the features.—Then the world would take knowledge of Christians, that they live with God and are like him. Religion would be commended to those who have it not as the source of highest joy. Angels would dwell with men, or at least, we

should often say of this or that saint, as we looked steadfastly on him, that his face is as the face of an angel.

There is no poetry, no fancy, but practical truth, and I trust, good sense in this. Of all men in the world, the good have the best right to be happy. And if the heart is right, the face ought to show it. Angels look happy, because they are happy, and they are happy because they are always good and doing good.

Presbyterian



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 3, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PARAPHRASE OF DANIEL XI.

"I will show thee that which is noted in the scripture of truth."

—DAN. 10:21.

(Continued from our last.)

MR. BIRKS.

V. 30.—"For ships of Chittim shall come against him; [When Antiochus met the Roman legates he saluted them as they arrived, and offered Popillius his right hand, Popillius gave him the tablets that contained the message of the senate, and bade him read it first of all. When he had read them through, and said that he would consider, with the advice of his friends, what he ought to do, Popillius, with his usual severity of mind, drew a circle round the king with the staff which he bore in his hand, and said, Before you quit this circle, tell me what answer I shall carry back to the senate. When he had hesitated a moment, struck mute by so imperious a command, I will do, he said, what the senate thinks right. Then, at length, Popillius held out his right hand to the king, as a friend and ally.—p. 143.] therefore he shall be grieved and return, and have indignation against the holy covenant [He led back his forces into Syria, as Polybius relates, 'grieved and groaning, but thought it expedient at present to yield to the times.' . . . After two years fully expired (A. c. 168) the king sent his chief collector of tribute unto the cities of Judea, who came to Jerusalem with a great multitude: and spake peaceable words, but in deceit; for when they had given him credence, he fell suddenly on the city and smote it sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire and pulled down the houses and walls of it on every side. And the women and children they took captive, and possessed the castle.—p. 145.]: he shall even return and have intelligence with them that forsake the holy covenant. [The sole difficulty in tracing any part of this remarkable prediction, arises from the loss of many ancient histories, so that fragments which remain are very imperfect.—p. 146.]"

MR. LITCH.

V. 30.—"For ships of Chittim shall come against him; [Italy was invaded by Heraclian, count of Africa. The ports of Africa were immediately filled with the naval forces, at the head of which he prepared to invade Italy; and his fleet, when he cast anchor at the mouth of the Tiber, indeed surpassed the fleets of Xerxes and Alexander, if ALL the vessels, including the royal galley and the smallest boat, did actually amount to the incredible number of three thousand two hundred.—p. 69]: therefore he shall be grieved and return, and have indignation against the holy covenant: so shall he do; he shall even return and have intelligence with them that forsake the holy covenant. [The emperors had indignation against freedom of opinion in the church and on religious questions, and had intelligence with the church of Rome,—which forsook the holy covenant, and became the *apostacy*, or "falling away," "the man of sin,"—for the purpose of putting down the barbarous Arians. The final result of the establishment of Popery by the Greek emperor, was the overthrow of the Goths and Vandals, and the termination of the Arian controversy.—p. 78.]"

MR. BIRKS.

V. 31.—"And arms shall stand on his [Antiochus'] part, and they shall pollute the sanctuary of strength, [Jerusalem]—Thus they shed innocent blood on every side of the sanctuary, and defiled it, insomuch that the inhabitants of Jerusalem fled because of them, and the city was made an habitation of strangers.—1 Mac. 1:37, 38.] and shall take away the daily sacrifice [of the Jews' burnt offerings], and shall place the abomination that maketh desolate. [Now the fifteenth day of the month Casleu, in the hundred and forty-fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side. . . . Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was before the altar of God.—1 Mac. 1:54, 55, 59. And they polluted also the temple of Jerusalem, and called it the temple of Jupiter Olympius. The coming in of this mischief was sore and grievous to the people; for the temple was filled with riot and revellings by the Gentiles . . . the altar also was filled with profane things which the law forbiddeth.—2 Mac. 4:2-5]."

MR. LITCH.

V. 31.—"And arms [military power] shall stand

[to reign] on his part, and they [the northern barbarians] shall pollute the sanctuary of strength [Rome], and shall take away the daily sacrifice [of paganism], and they shall place the abomination that maketh desolate [the idolatries of the papacy]. [This would well accord with Paul's view of the subject (2 Thess. 2.), where he tells us "the mystery of iniquity [paganism] doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed." From this it would seem that the apostle understood that there were to be two systems which should oppose themselves to God; the one paganism, "the mystery of iniquity," the other Popery, "that wicked;" the one working and putting to death the saints of Paul's day, under Nero, the other to come when the first was removed to make way for him. To take away the daily for him, would be to remove it as something that hindered Popery, the transgression of desolation, from gaining its power in Rome.—p. 82.]"

MR. BIRKS.

V. 32.—"And such as do wickedly against the covenant shall he corrupt by flatteries [many of the Israelites sacrificed unto idols and profaned the sabbath . . . but the people that do know their God shall be strong and do exploits. [Then Judas Maccabeus, and they that were with him, called their kinsfolk together, all such as continued in the Jews' religion, and assembled about six thousand men. And he came at unawares, and burnt up towns and cities, and put to flight no small number of his enemies, insomuch that the report of his manliness was spread every where. . . . When he had made them bold with these words, and ready to die for the laws of the country, he divided his army into four parts.—And by the help of the Almighty, they slew above nine thousand of their enemies, and put all to flight and pursued them far . . . and yielded exceeding praise and thanks to the Lord who had preserved them that day, which was the beginning of merey distilling upon them.—2 Macc. 8:1-27. 'So he gat his people great honor, and put on a breastplate as a giant, and put his warlike armor about him, and made battles, protecting the host with his sword. In his acts he was like a lion, and as a lion's whelp roaring for his prey. For he pursued the wicked, and sought them out, and burnt up those that vexed his people. Wherefore the wicked shrank for fear of him, and all the workers of iniquity were troubled, and salvation prospered in his hand. . . . So that he was renowned unto the ends of the earth, and received unto him such as were ready to perish.'—1 Macc. 3:3-9]."

MR. LITCH.

V. 32.—"And such as do wickedly against the covenant [who have more regard for human traditions, and the decisions of Popes and councils, than they have for God's word] shall he [the Pope] corrupt by flatteries [shall beguile by the show and glitter of pompous ceremonies, and high sounding titles]: but the people that do know their God [the humble followers of the Saviour] shall be strong and do exploits [shall keep pure religion alive in the earth during the darkest times]."

MR. BIRKS.

V. 33.—"And they that understand among the people shall instruct many [shall unfold the book of the law]; yet they shall fall by sword, and by flame, by captivity, and by spoil, many days. [During the whole desolation under Antiochus, these various afflictions came upon the faithful Jews. They fell by the sword. The enemies shed innocent blood on every side of the sanctuary.—1 Macc. 1:37. 'Running through the city with weapons they slew great multitudes.' 'There was killing of young and old, making away of men, women and children, slaying of women and infants.' They fell also by flame. The seven sons and their mother, in 2 Macc. 6, were tortured with burning fire. A thousand of the Jews who had hid themselves in the caves being discovered to Philip, were all burnt together, because they forbore to help themselves, for the honor of the most sacred day.' (2 Macc. 6:11; 1 Macc. 2:33-38).—They fell by captivity and spoil. 'At the first assault of Antiochus on Jerusalem, there were destroyed fourscore thousand, whereof forty thousand were slain in conflict, and no fewer sold than slain.'—Apollonius was ordered to slay all those who were in their prime, and to sell the women and younger sort.—2 Macc. 5:14, 24]."

MR. LITCH.

V. 33.—"And they that understand among the people shall instruct many [as did the Waldenses, the Albigenses, and the Huguenots, who under the dominion of the man of sin fell as predicted]; yet they shall fall by the sword, and by flame, by captivity, and by spoil many days [—during the 1260 years of the Papal supremacy]."

MR. BIRKS.

V. 34.—"Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. [As was fulfilled in the conduct of multitudes of apostate Jews upon the success of Judas, and in the treaty made by Lysias and Antiochus Eupator, immediately on the death of Antiochus Epiphanes.—p. 238]."

MR. LITCH.

V. 34.—"Now when they shall fall, they shall be holpen with a little help [shall have a partial deliverance at the dawn of the Reformation]: but many shall cleave to them with flatteries. [When the Protestant cause should become more popular]."

MR. BIRKS.

V. 35.—"And some of them of understanding shall fall [as did Eleazar, the brother of Judas, those who perished with famine in Jerusalem], to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed [to the time of the prophecy]."

In addition to the above application, Mr. BIRKS says, that verses 31 to 35 "correspond also with no less accuracy, on a wider scale, to the whole course of Providence towards the Jews and the Christian Church, from the time of the Maccabees far into the present dispensation."

"Our Lord, in His own prophecy, seems to lead

us by the hand to their wider meaning, when he refers to the abomination of desolation, spoken of by Daniel, to the ruin then impending over Jerusalem. The very places which these verses occupy may prove of itself, that they form a transition from Antiochus to the time of the end. And what were the leading events of that interval, which bear directly on the Church of God? Clearly these—the gradual encroachments of the Romans in Judea, till at length they destroyed the city and temple, and brought on the desolation which has now brooded for ages over Jerusalem; the ministry of our blessed Lord; the bold and zealous preaching of the Apostles, the spread of the Gospel through the Roman empire, the bitterness of the Pagan persecutions; the triumph of the faith when the whole empire nominally received it; the rapid corruption of the visible Church, renewed troubles and persecutions, and the growth of an apostate tyranny, without example in the history of the world. All these, except our Lord's personal ministry, which had been just revealed in a separate prophecy, seem here distinctly pourtrayed to us in their natural order, and in colors of light.—Let us trace once more, in order, the words of the text and their fulfilment.

"And from him arms shall stand up." These words serve to describe very accurately the character and course of the Romans, from the days of Antiochus to the conquest of Judea. Arms (*brachia*) are used throughout these prophecies to denote military forces or power. They are said to stand up, when they manifest themselves in vigorous action. After the defeat of Antiochus the Great by the Romans, and the repulse of Epiphanes himself by their ambassador in the ships from Chittim, which have been already announced, it is natural that their formidable power should be next predicted. The word rendered, *on his part*, may, as in verse 23, denote simply a succession in time.

"And they shall pollute the sanctuary of strength. In the time of Antiochus, the sanctuary was first polluted, by the blood which he and his generals shed through the city, and by his own intrusion, under the guidance of Menelaus, into the holy place. "A further pollution of the sanctuary by the Romans took place on the accession of Herod, A. c. 38, when Sosius took the city by storm. 'The first wall was taken in forty days, the second in fifteen more, when some of the cloisters about the temple were burnt. And when the outer court of the temple, and the lower city were taken, the Jews fled into the inner court of the temple and the upper city: but fearing lest the Romans should hinder them from offering their daily sacrifices, they sent an embassy, and desired that they would only permit them to bring in beasts for sacrifice. And now all parts were full of those that were slain by the rage of the Romans; and as they were flying to the temple for shelter, there was no pity taken of infants or the aged, nor did they spare those of the weaker sex, and none restrained their hand from slaughter.' (Ant. xiv. 16. 3.)

"And they shall take away the daily sacrifice. The cessation of the daily sacrifice in the Roman siege of Jerusalem, A. c. 70, is too well known to require many testimonies. It is mentioned, as follows, by Josephus:—

"And now Titus gave orders to his soldiers to dig up the foundations of the tower of Antonia, and make him a ready passage for his army to come up. And he himself had Josephus brought to him, for he had been informed, that on that very day, which was the seventeenth day of Panemus, the sacrifice called the daily sacrifice, had failed, and not been offered to God, for want of men to offer it, and the people were grievously troubled on this account." (Wars vi. 2. 1.)

"From this time forward the words of Hosea have been fulfilled for ages. 'The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.' This event, with the total destruction of the temple which presently followed, were indeed a signal era in the history of the Church; the final close of the Jewish, and the full introduction of the Gentile dispensation. It forms therefore a fit commencement of the historical transition from the period of Daniel, and the second temple, to the new and mysterious history of Gospel times, which occupies the close of his latest prophecy.

"And they shall place the abomination that maketh desolate." These words acquire a deep and peculiar interest, from the reference which our Lord has made to them in His own prophecy, and the special note by which the Spirit of God fixes our attention on this part of the message. 'When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in a holy place (let him that readeth understand); then let them which be in Judea flee to the mountains.' These words of our Saviour are commonly referred, and with much reason, to the times of Vespasian. But since it has been maintained that they refer solely to some future event, a few remarks are needed to prove their true application, and show their connection with the present verse.

"Now the words of our Lord form the answer to a definite inquiry, made just before by the disciples. They ask when that temple on which they were gazing with a fond admiration, and which their hopes had connected with all the glory of Messiah's kingdom, was to be overthrown and destroyed. Of the fact itself they had just been assured by our Lord, and it filled them with deep sorrow. They now inquire the time, 'when these things should be.'—Whatever else may be added to their question, this was their first and immediate object. Our Lord's answer corresponds, and gives them a sign when the desolation would be close at hand. And as this was the first practical object of the prophecy, the Holy Spirit fixes the attention of the early Christians on this part of our Saviour's warning, and inserts the direction in two of the gospels—'whoso readeth, let him understand.'

"And such as do wickedly against the covenant shall he corrupt with flatteries." Or the words may be explained distributively, by a frequent idiom, as they are translated by some writers who refer the passage solely to Antiochus—each one of them shall

deal corruptly with flatteries. Of these flatteries the Gospel and Acts afford us many examples, and they lasted until the final ruin of the city. We see, in Josephus himself, a Jew corrupted by these Roman flatteries, who could reject the true Messiah, and gravely assert that Vespasian fulfilled the national prophecies of a Deliverer to arise in the holy land. The language of the chief priests to Pilate, the promise of Pilate to release whom they would, the address of Tertullus to Felix, and the wish of Felix and Festus to do pleasure to the Jews, are further examples of these hollow flatteries, which soon brought on a bitter destruction.

"But the people that do know their God shall be strong, and do exploits." We need not look beyond the Acts and the Epistles for evidence of the fulfilment of these words, during the forty years from the baptism of John to the fall of Jerusalem. The disciples, who knew their God, even the God and Father of the Lord Jesus, were indeed strong in the Lord and in the power of his might, and did exploits in the midst of hatred and persecution. Of these triumphs wrought by Christian warriors, the apostle has twice and three times given us the description in his own person, 1 Cor. 4:9-13; 2 Cor. 21:23-29; 2 Tim. 3:10-12, and the history might be enlarged without end. While Roman flatteries were prompting that servile speech of politic dissemblers—We have no king but Cesar—the servants of Christ were bold in their God to preach the gospel of God with much contention. No suffering could damp their ardor, no danger abate their zeal; they were willing not only to be bound, and to suffer joyfully the spoiling of their goods, but to die also for the name of the Lord Jesus.

"And they that understand among the people shall instruct many." The former clause is naturally explained of the faithful witness of the apostles and first disciples among the Jews; these words are an equally exact description of their message to the idolatrous Gentiles. They who had the true knowledge of Messiah among the Jewish people, or in other words, the apostles and first Jewish Christians, instructed many. Their voice to their unbelieving countrymen was loud and clear. 'It was necessary that the word of God should first be preached to you. But seeing ye put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles.' 'Be it known unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.' So that, very soon, one of the foremost of this glorious company could affirm with truth—'From Jerusalem round about unto Illyricum I have fully preached the Gospel of Christ.'

"Yet they shall fall by sword, by flame, and by captivity, and by spoil, many days." These words describe to us vividly the Pagan persecutions. Although the truths of the gospel spread rapidly, and many received them, the kingdom of darkness was not invaded so rudely, and shaken to its foundations, without a bitter and desperate opposition from the powers of hell. Many converts were beheaded with the Roman axe; many were tortured, like Polycarp, by the burning flame. Many suffered the spoiling of their goods, and took it joyfully for Christ's sake; and the devil cast many into prison, and sent upon them a fiery tribulation. From the reign of Nero, A. d. 66, to the abdication of Diocletian at the close of the last and heaviest persecution, A. d. 313, the furnace was almost perpetually kindled against the servants of God; and no words could describe more accurately than this verse, the general state of the Church for two hundred and fifty years.

"Now when they fall they shall be holpen with a little help, but many shall cleave to them with flatteries." 'The Church,' Bishop Newton well observes, 'had now labored under long and severe persecutions from the civil power. The last was begun by Diocletian; it raged, though not at all times equally, ten years; and was suppressed by Constantine, the first Roman Emperor who made open profession of Christianity; and then the church was no longer persecuted, but protected and favored by the state.'

"And some of them of understanding shall fall, to try them, and to purify them, and to make them white, even to the time of the end; because it is yet for a time appointed." Here a season of renewed persecution is announced, but with two distinctive features, in contrast with the former. It is partial, as to its objects, and it is of longer continuance. . . . Real Christians have been found since, partly sheltered, from open violence by an outward communion with the dominant church, in which they have still retained the vitals of the faith; partly cast out as heretics, and witnessing in sackcloth against the prevailing forms of idolatrous corruption. This chequered and mingled state of the church began soon after the days of Constantine, and it has continued down even to our own times, which may be called, with a peculiar emphasis, the time of the end."—(To be continued.)

THE BLESSED HOPE
(FROM THE LONDON "QUARTERLY JOURNAL OF APOTHECY.")

"Looking for that blessed hope."—Titus 2:13. The apostle exhibits the believer in this connexion, as the *scholar* of grace. "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present wicked world; *looking for that blessed hope*, and the glorious appearing of the great God and our SAVIOUR JESUS CHRIST." The teachings of grace produce holiness and hopefulness. The Gospel, rightly received, is the power of God to rescue the soul from sin, to strengthen it for all holy devotedness, and to carry the thoughts and affections forward to eternal things. The observatory of hope stands upon the rock of holiness (for only those who are like CHRIST desire to see him), and that rock is based upon the high mountains of redeeming love. The man who is separated from the principles and practices of this evil world, and who lays out his en-

ergies for God, will be strong and clear-sighted, and will find true happiness in dwelling among the glories of the coming future. While listening to the teachings of the Gospel of the grace of God, and endeavoring to act aright as regards himself, his neighbor, and his God, by "living soberly, righteously, and godly," he will look beyond this present scene for his highest happiness. When true to his principles, "looking for that blessed hope" rightly describes him. The coming Saviour is the object and end of his hope. *Christ is the blessed one.* The term blessed is applied to God, and is descriptive of his excellency and supremacy—Rom. 1:25; Tim. 1:9. He is a being in whom all excellencies dwell, and who should be perpetually praised, honored, and blessed. CHRIST is "the Son of the Blessed," and in this respect he is the image of God, the outshining of his glory. Yet he is the Son of man, and it is as clothed in our nature that he is revealed to us as the blessed one.

CHRIST is the blessed of God. The Father hath spoken highly of him, and bestowed the largest favors and the highest honors upon him.—Psa. 21:6; 45:2. The proofs of God's blessing of CHRIST are seen in his offices, dignities, possessions, and hopes, and in the fact that all who trust CHRIST, all who love him, are blessed in him with all spiritual and eternal blessings.—Psa. 72:17; Eph. 1:3.

CHRIST the blessed one of God, is the blessed of saints and angels. On earth, when he confessed himself to be "the Son of the Blessed," they accused him of blasphemy, and crucified him.—Mark 14:61, 64. But how different the verdict of heaven, where all the heavenly hosts delight to ascribe blessing and glory to the Lamb!—Rev. 5:12. With this angelic testimony, many on earth are brought to agree, and to join the Psalmist in singing, "Blessed be His glorious name for ever, and let the whole earth be filled with his glory."—72:17, "Blessed be He that cometh in the name of the LORD, hosanna in the highest." How happy are those who are thus brought to sympathize with God as regards his views and feelings toward CHRIST!

He who is the BLESSED ONE is the hope of his people. JESUS is the saints' hope. How emphatically does the apostle state this (1 Tim. 1:1), "The LORD JESUS CHRIST, who is our hope." He, in His glorious righteousness and precious blood, is the foundation of their hope; in his session and intercession, He is the home of their hope; and in his coming and kingdom, the object and end of their hope. Take Him away, and they have nothing to hope in or to hope for. They are without a plea, and without a portion. *They hope in Him and for Him, because He is God's blessed one.* They view Him as surely, head, husband, king, and in all blessed, crowned with glory (Heb. 2:9); filled with all fulness (Col. 1:17); and in Him they hope. Man's great mistake is, to make that his hope which God hath not blessed: he hopes in that which is cursed and dying; and then himself, his hope, and his portion, perish together. He does this notwithstanding the most solemn warnings not to do so, and the sweetest invitations to fix his trust and hope in JESUS. It is otherwise with the believer, and his hope shall never make ashamed.

At his second coming, the Lord Jesus will fulfil all the expectations and desires of his people. Expectation and desire are the components parts of hope. The former has reference to what God has said, and the latter to the state of the heart toward it. Many persons expect what they do not desire, and often desire what they have no good ground for expecting. Now, what does the saint expect and desire? *Perfect knowledge.* He hopes soon to know as he is known, and no longer to see through a glass darkly. When CHRIST comes there will be "a revelation of God." It will be "a morning without clouds," a day of resplendent glory. Then the understanding will be clear, the memory retentive; the eye will then be satisfied with seeing and the ear with hearing. Increase of knowledge will not increase sorrow then; but every new discovery in heavenly science will bring new tides of joy into the soul. The believer desires *perfect purity.* This is secured to him by God's promise, and shall be realized at the coming of JESUS: "when he shall appear, we shall be like him; for we shall see him as he is." This hope of being perfectly holy is a lively hope; it stirs up the soul now to purify itself even as CHRIST is pure.—*Perfect happiness* is anticipated also by the believer. To desire to be happy is natural to fallen man; but, alas! in what foolish ways does he seek to gratify his desires, and to realize his hopes. If we ask the worldly man in what happiness consists, he will talk of health, wealth, honor, worldly estates, and tell us that if he could have all these, have plenty of them, and that for ever, he would be happy. But this cannot be. Time and death sternly forbid it; and even if it could, the soul of man could not be satisfied with them. But let these words be considered as referring to spiritual things, and let these have the impress of eternity upon them, and we have indeed all the elements of happiness. When the LORD JESUS comes

to gather his people to himself, he will give to both soul and body perfect and perpetual health; he will enrich them with the treasures of eternity; raise them up to the highest honors; introduce them to the whole family in heaven, not one of whom shall ever die; and, above all, he will make them heirs of God and joint heirs with himself for ever and for ever.

Once more, the believer longs for *the reign of order and harmony.* It grieves him to hear the groans of creation, the yells of blasphemy, and the wailings of sorrow. He longs to see Satan cast out and God enthroned; creation renovated; and man restored to his true dignity: and all shall be done when JESUS comes again. The heavens must receive Him until the times of the restitution of all things; and then shall he come again the second time, without sin, unto salvation; and then shall God's kingdom of order and harmony come, and his will be done on earth, even as it is done in heaven. The hopeful heart listens to these testimonies, and cries, "Even so, come, LORD JESUS."

If, at the second coming of the SAVIOUR, all that the saints expect and desire shall be fully realized, it follows that *they shall constantly look for him.*—*Looking* for that blessed hope should be descriptive of every saint of God. It should be the *habit* of their minds. They should ever realize a settled conviction that CHRIST will come again, and that he may come soon. This was evidently the habitual frame of the primitive saints, and it is a very important inquiry, how saints may attain to a similar habit of mind, or state of thought and feeling. Let there be a diligent study of his own Word, without testing the same by human systems. A simple dependence on his merits, ever cherishing the thought that He gave himself for us. Connected with these, there should be delight in his person and offices; and if the good Spirit work in us this disposition to meditate on truth, to repose under the cross, and to delight in the SAVIOUR, we shall then *desire* his company, desire to see him as he is. We shall not look upon the doctrine of his coming with suspicion and dread, but with the deepest interest and the liveliest hope. We shall see God's highest glory and man's deliverance bound up with his coming, and shall not wish it delayed.

This habit, when possessed, may be *weakened* by worldliness, by unbelief, and by neglecting the words of CHRIST. If we would have our interest in his coming kept alive, if we would not have the eye of hope grow dim, we must read his testimony, and the letters which he hath sent to us; we must consider God's plan as a great whole, to be consummated at the glorious appearing of CHRIST.

This looking will be a most powerful antidote, as well as a profitable employment. If our eyes are employed in looking on proper objects, we shall be preserved from seeing evil. The baits of sin, the shadows of earth, will have no attraction for those who are conversant with the glories of the Coming One. For all distracting and discouraging, as well as decoying things, looking unto and looking for JESUS is an antidote. There are three things which sometimes dismay. Looking *within* on our own hearts, *round* upon our enemies, and *forward* to what is coming upon the world. Look in, and if your sin and guilt dismay, look *back* upon the Cross. Look *round*, and when oppressed by the sight, look *up* to the throne of the Mediator. Look *forward* to the coming storm, and then look *beyond* it. Yes, beyond the great image (Dan. 2) is the everlasting kingdom. Beyond the reign of the beasts and crushing tyranny of the little horn, is the reign of the Son of Man and his saints.—Dan. 7. Beyond the troublous ocean of time, lies the continent of eternal glory, all bright with God's own light. Beyond the region of sorrow, trial, and conflict, rise the turrets of the new Jerusalem, where there shall be no more sorrow, tears, nor death. O believer, bind to thy heart the glorious fact, the Blessed One is coming to abolish evil and introduce blessing.

Hope, then, evermore in Him.

CHRIST IN HIS DEATH AND RESURRECTION.

In the estimation of an unthinking world, according to outward appearances, our LORD, when lifted upon the Cross and consigned to the sepulchre, was covered with ignominy. In the eyes, however, of all holy intelligences these events combined to furnish the brightest manifestation of his dignity and glory. The Almighty Father now looked down upon a ransomed world with infinite complacency, and beheld the radiance of all his perfections shining forth with the most resplendent lustre. The price of man's redemption had been stipulated in the councils of eternity, and for the space of four thousand years countless myriads of the human race had passed into bliss upon the promise of its payment. The price was now laid down, the reign of slavery was abolished, and the claims of Satan were eternally silenced.—Angels and archangels bent from their thrones to pry into the mysteries of redemption, while the redeemed

perceived with ineffable delight the glorious medium of their eternal felicity. Christian penitents also have been thinking on these things, which have come to pass. They have been standing by the cross and grave of CHRIST, and what have they learned, when they contrasted his humiliation with his essential greatness, and witnessed in his lifelessness the curse pronounced against transgression? They have learned the odiousness of sin, in the sight of the Eternal; the vastness of the evil, as evinced by the greatness of the remedy; the boundlessness of God's grace, in not sparing his own Son, but in giving him up to death for us all; the condescension of the Redeemer, in entering the gloomy mansions of the dead, that he might walk as a very Brother with his chosen through the dark valley of the shadow of death; the completeness and sufficiency of the satisfaction offered for sinners, by Immanuel exhausting every threatening of the law, and enduring all its penalties. But still another truth has been brought home to their inmost heart. They have learned to look, and to look again on the SAVIOUR, as one whom *they* have pierced and who has purchased *their* ransom from eternal death by sorrows and sacrifices, which neither time nor eternity will enable them to estimate. With what deep-felt emotions of gratitude and joy will such disciples hail the recurrence of the Easter Festival? The resurrection of their SAVIOUR proved him to be Omnipotent, as his life had before proved him to be sinless, and his death infinite in love. It proved him to be a sacrifice well-pleasing to God, an infallible publisher and unerring bringer to pass of prophecy, a most sufficient SAVIOUR, and a most truly Royal Prince of peace. And above all, his resurrection has established ours, and afforded assurance unto all men of a day of general judgment. But still, until that day dawns, when CHRIST who is our life shall appear, and the Christian appear with him in glory, still do sin, sorrow, and death remain, and those evils for the sake of which the wrath of God cometh upon the children of disobedience. The *end*, the great *destruction*, the complete *victory*, is not yet. The trumpet must first sound; the earth and the sea give up their dead; the living that remain meet the Lord in the air; all things shall then be subdued unto Him—*"all things shall be put under Him."* Death, the last enemy, shall himself experience the destruction he had been so long inflicting. Time, and chance, and every thing transient and perishing, and contributing to evil, shall be brought to naught. Sin and sorrow shall disappear amid the ruins of their place of sojourn; evil shall cease, imperfection shall be done away; "the wicked shall be turned into hell," and the author of evil into the torment that he made for others. This is the doctrine which may well give point and force to the Apostle's call in the Epistle for this festival;—"to seek those things which are above"—"to set our affections on things above"—"to mortify our members which are upon the earth."

Protestant Churchman.

Our Hope.
Shut up the Bible, which, like the pillar of cloud to Israel in leading their march, is entitled to the first place in every gospel sanctuary, whose explanation, enforcement, and application are the peculiar work of the Christian ministry, and I challenge the production of a warrant for the hope of forgiveness and eternal life from the range of the universe. 'Tis not to be found in the face of the sky, nor in the breadth of the earth. These works were finished before there was a sinner of our race, and they do not convey an intimation of provision for, nor can they be expected to bear the impress of even a reference to what had not yet happened. Though they tell of the glory of God, they contain not a word of reply to the agonizing inquiry, "What must I do to be saved?" and they can do no more than echo back and deepen the horror of the cry, *Lost, lost, lost!* *Man, then, is a sinner, and God is in Christ.* These are the two great collateral truths of Christianity. These render it so glorious to God, so beneficial to man. This is the Gospel—"Glad tidings to the poor," salvation to the perishing, hope for sinners. This gives it its value and power. Dilute these leading truths, and the contents of the cup of salvation become proportionately powerless. "Take away my Lord"—the doctrine expressed in the passages, "In whom we have redemption through his blood," "He was wounded for our iniquities," "Christ is made to us of God, wisdom," etc.—and you take away my hope.

Rev. James Romeyn.

THE HERALD TO THE POOR.—We are willing to send the *Herald* to 200 of the worthy poor gratuitously, and are unable to send it to more than that number. As we now send it to twice that number, we shall have to discontinue it to a portion of those who receive it, and know not how to discriminate between them, unless those who wish for its continuance, and have no means of supplying themselves, inform us. Those, therefore, marked poor, who have not written us since the commencement of the present volume, and do not soon write us, will be discontinued.

Money to aid in sending the *Herald* to the poor, will enable us to increase the above number. We want to impress on churches, and benevolent individuals, the importance of themselves supplying the poor within their own limits, and seeing that we are not imposed on by false pretensions.

NEW YORK.—Since my last, I have given eight discourses here and in Brooklyn. The Church here are much revived and encouraged. They have resolved on the erection of a Chapel. The subscriptions are encouraging, and they are going on with spirit and interest with the work.

At Brooklyn they are steadfast, and the cause is sustained under the labors of Bro. JONES. We had an interesting meeting there.

The brethren here are looking to the Conference with much interest. They are hoping that it will prove a blessing to them and the community. May they not be disappointed. Let all come up to the feast in the faith and the spirit of the LORD.

J. V. H.

I go to Philadelphia this week, and return to the Conference on the 6th of May.

A Bridge for the Soul.

The penitent soul sometimes gets over the gulf and makes its way to God by a very strange process. The idea in question has been suggested to us numberless times by a certain style of prayer which we meet with in the Scriptures, and yet we never followed up the thought in the manner that Dr. CHEEVER has done, in one passage of his "Windings of the River of the Water of Life." We quote him thus:—

"There it is in the 32d Psalm, and David going over it. And what is to be thought of the prayer, 'For thy name's sake, pardon mine iniquity, for it is great?' Would it not be the strangest of all strange prayers for a criminal to offer to the Government, a criminal guilty of a monstrous murder, for example, if he should say, 'My murder is the worst that was ever committed since Cain's; the most atrocious, the most deliberate, cruel, cold-blooded, inexcusable; and therefore I beseech you for the Government's sake to pardon me.' And yet that is David's prayer to God, that is the prayer that God teaches us to offer for his mercy. 'For my name's sake pardon mine iniquity, for it is great.' And so David went over the bridge of his own sins into the heart of God's mercy. And there it is again in the 2d Chronicles 33:12, 13; and Manasseh going over it, that monstrous sinner! But God was entreated of him, and heard his supplication. And there it is again, in Luke 15, and the Prodigal Son going over it. And here it is again, in 1st Timothy 1:15, and Paul himself going over it as the chief of sinners, with the same argument. 'For thy name's sake pardon mine iniquity, for it is great.'

"And here let us stop one moment and see the progress of Paul's experience. There is a peculiarly beautiful and instructive series of climacterics in it, which has often been noted. In the year of our Lord 59, he is the least of the apostles, and not meet to be called an apostle, because he persecuted the Church of God. In the year of our Lord 64, after five years more of growth in grace, he is less than the least of all saints. But in the year of our Lord 65, and not long before he was to receive his crown in heaven, he is the chief of sinners. So a man as he goes down in self goes up in God, and as he goes up in God, goes down in self."

BRO. BLISS:—For the benefit of myself and others, I wish, Sir, to call your attention to an article in the "Herald" (of April 12, p. 1) on the subject of the Sabbath, and inquire, if you consider the position of the writer to be tenable ground?

The changing of the Sabbath from the seventh to the first day (Jewish time) has been a subject of interest to me, and I have often wondered why—if the Christian Church should live eighteen hundred years in violation of the fourth command—why it was not a subject of prophecy. But if the Jews' Sabbath was the sixth day according to the *Paradisaical Calendar*, and therefore the changing of time again from the 7th to the 1st day (if true) would bring us again unto the true Sabbath (or seventh day), as Mr. Jennings proves, why then, I think, I can see a great beauty as well as harmony, in the purpose and providence of God. I hope our brethren will read that article again. Yours, P. M. MORGAN.

Addison (Vt.), April 21st, 1851.

We are not prepared to say that the argument of Mr. JENNINGS is perfectly conclusive. The command to observe the seventh day was given after the Jews had entered the wilderness. Moses would not have been likely to have mistook respecting the day God commanded him to observe. Our preference for the first day is based on the universal custom of the apostles and primitive Church. The article of Bro. TAYLOR in the *Herald* of April 19th is conclusive to our mind.

THE HERALD TO MINISTERS.—A benevolent brother having consented to be responsible for one half the expense, and this office the balance, of sending the *Herald* for one year to clergymen of evangelical denominations, who express a willingness to receive it, we can still supply a few more on the same conditions. No names need be sent where the person has not been first consulted. With the name also give the denomination.

THE LADIES' WREATH.—We have received a neat looking Monthly entitled *The Ladies' Wreath*, a Magazine of Literature and Art, edited by HELEN IRVING. New York: J. M. FLETCHER, 143 Nassau-street. See advertisement in another column.

Fourteen Numbers of "The Monitor" Bound in One Volume.—Subject—*"The Resurrection a Practical Doctrine," "The Lord's Supper His Ministrations, or a Mirror to Reflect His Two Events," "Seventeen Signs of the King's Near-Approach," "The Millennium," "An Exposition of Matthew 24," "The Truths are Delivered to the Saints, or the Promises to Israel," "An Exposition of Daniel 2," "Wesley's Sermons on the New Creation," "A Cloud of Witnesses, or Extracts from the Writings of the Early Christian Fathers, and the Reformers, showing their belief in the Personal Advent of Christ before the Millennium, two Resurrections, and the Reign of the Glorified Saints on the Renewed Earth.* Price, 50 cents.

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To Correspondents.
A. B.—The younger in reference to three, is of course the youngest of the three.

CORRESPONDENCE.



THE THREE GARDENS.

If we go back the stream of time,
Nearly six thousand years,
Our eyes rest on a lovely clime—
A goodly land appears;
'Tis the garden of Eden,
So perfect and fair,
"Very good," God pronounced it,
Yet death entered there!

If we return to Palestine,
A garden we shall see,
Where love and sorrow both combine:
It is Gethsemane.
Behold the second Adam
Fallen to the ground, in prayer;
So grievous are his sufferings
That blood seems flowing there!

Behold the Man of sorrows stand,
While all his friends retreat;
Anon led by a wicked band
To Pilate's judgment seat.
Unjustly they condemn him
To be scourged and crucified;
And, Oh! how strange the story,
The great Creator died!

To Joseph's garden next we come,
A sepulchre is made,
And in that dark and silent tomb
The Son of God is laid!
Death entered in a garden,
And was in one o'erthrown,
And on the day appointed
The victory was known.

For on the first day of the week
The Conqueror arose,
And that, though men and devils sought
His rising to oppose;
He now appears in heaven,
To intercede for men,
And yet, a very little while,
And he will come again.

J. M. ORROCK.

FAITH IN GOD'S WORD.

"This is the victory that overcometh the world, even our faith."—1 JOHN 5:4.

(Continued from our last.)

Hezekiah's faith is accepted, and his life prolonged fifteen years. God honors the faith of three worthies when cast into the fiery furnace, by not permitting the flames to kindle upon them; and Daniel's too, by shutting the lions' mouths, when he was cast among them. The Old Testament scriptures abound with such illustrations as these, clearly showing that "this is the victory which overcometh the world, even faith." We will, however, pass from these to the time when the predicted harbinger of Jesus Christ appears, and utters his message: "The kingdom of heaven is at hand! I am the one spoken of by Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight!" He appeals to the prophetic word, as affording proof of his divine commission, and for a time the popular current runs high; thousands flock to hear this singular personage, and are baptized by him in Jordan. "He was a bright and shining light, and they were willing for a season to rejoice in his light;" but the pointed truths which he uttered, by-and-by offended the self-righteous Pharisees, and they said, "He has a devil;" and, having incurred the displeasure of Herod, by reproving him for his wickedness, he was cast into prison, where he was shortly afterward beheaded. His message was from God, and those who embraced it by faith were prepared to receive Christ as the promised Messiah, while those who rejected it were hardened by unbelief, their minds became blinded, so that they could not understand the scriptures which were read every Sabbath day in their synagogue, and they unconsciously fulfilled them by condemning him. They professed to be Bible men, very orthodox and sound in the faith; they adhered with great tenacity to the rites and ceremonies of the Mosaic law; but when the great Antitype came, they acknowledged him not, although the prophets had so definitely given the time of his advent, and clearly described the manner in which he should come. Although previous to this time they were justified in the observance of the ritual law, they could be so no longer, while rejecting Him who was the end thereof. Faith in the truths which had been previously developed was still required, but in addition to this must be the present truth which was being opened to their view. It was not now sufficient to believe that a seed had been promised, and would come; but they must also believe that Christ was that very seed referred to. Without the exercise of this faith, their former faith was valueless. "If ye believe not that I am He (the Christ) ye shall die in your sins," said the Saviour to the Jews upon one occasion. In vain did they appeal to Abraham, and call him their father: Jesus tells them that if they were indeed his children, they would do the works of Abraham. The plea that they are Moses' disciples avails nothing; for he shows them conclusively that were this indeed the fact, they would believe on Him: for Moses had testified respecting Him. "But," said He, "if ye believe not his writings, how shall ye receive my word?" Notwithstanding their outward show of respect for the writings of their law-giver, He shows that by their rejection of Him, they manifest their unbelief in those writings. Peter and Stephen also, afterward appealed to the same prophet, and convicted them of unbelief in those scriptures which they

professed to regard with great sacredness. They no doubt assented to those truths, but when brought to bear upon their own time, as being even then fulfilled, the strength of their faith was tested, and it was shown that they had no real understanding of those predictions, nor true belief in them. That they had knowledge of the fact that Christ was to come of the seed of David, and out of the town of Bethlehem, as predicted by their prophets, is evident from their reasoning with the people at the feast, who said, "Of a truth this is the prophet," and others, "This is the Christ." They stumbled over the fact of Christ's sojourn for a season in Nazareth of Galilee, and thus by the very excuse which they made for their rejection of Him, they manifested their ignorance of the prophetic scriptures. They appealed to the Word, as thousands of skeptics will, to evade the present truth, saying, "Hath not the Scripture said that Christ cometh of the seed of David, and not of the town of Bethlehem where David was?" Were they ignorant of the testimony of the wise men who came to Herod with the inquiry, "Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him?" When all Jerusalem was violently agitated by such an inquiry, and when all the chief priests and scribes were gathered together by Herod, and the question propounded to them, "Where Christ should be born?" did they know nothing about it? Were they unconscious of the fact that all the little infants of Bethlehem and its coasts were put to death, in order that this child, whose birth had created such a mighty stir, should be destroyed? They of course must have known all this. And they ought likewise to have known that the fact of his sojourn in Nazareth was an additional evidence of his being the Christ, as it had been predicted by the prophets. The evidence that He was the Son of David, and rightful heir to His father's throne, was abundantly conclusive; but that they had not a correct understanding of this prophecy, notwithstanding they appealed to it in their attempt to overthrow those who believed that He was the Christ, is clear from the question propounded by the Saviour to certain of the scribes, *viz.*: "How say they that Christ is David's son? and David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?" "And no man was able to answer him a word." Thus did Christ frequently expose the ignorance of those conceited scribes and Pharisees, who looked down with contempt upon those who were simple-hearted enough to believe God's word meant what it said; and when the officers whom they sent to apprehend Christ returned, saying, "Never man spake like this man," they scornfully inquired, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law, are accursed." That those few ignorant fishermen, despised publicans, and poor sinners, should set themselves up to know so much about the scriptures, and presume to believe differently from their teachers, was too insulting to their dignity—it was a libel upon their wisdom, and they could not endure it. And if any dared to confess Christ, they must be cast out of the synagogue, and not pollute it with their unhallowed presence. The proclamation is made to the Jewish nation, "The kingdom of heaven is at hand!" but it meets not their worldly expectations, and they indignantly reject it. Jesus makes his public entry into Jerusalem in the manner specified by the prophets, while multitudes cry out: "Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord! Hosannah in the highest!" He presents himself before them as their king. The rightfulness of his claim had been abundantly established; but in the pride of their hearts they cry out, "We will not have this man to reign over us!" Poor, infatuated souls! how blind to their own interests. Their house is now left to them desolate. The kingdom is taken from them, and promised to a nation bringing forth the fruits thereof. But this unbelieving nation did not stop here. It is not enough that they have rejected Christ for their king, they pant for his life's-blood, and nothing short of this can satisfy them. True, they had garnished the sepulchres of the prophets whom their fathers had slain, and very sanctimoniously said: "If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Truly they manifested plainly that they were the children of those who slew the prophets. They had no more love for God's truth than their forefathers; for John they beheaded—Christ they crucified—Stephen they stoned to death, and others of the apostles they destroyed in various ways.

In vain did they "pay tithes of mint, anise, and cummin," while they omitted the "weightier matters of the law, judgment, mercy and faith." Hypocritical was all their boasted zeal for the law, while they made it void by their traditions. False was their pretended love for the Sabbath, while they respected not the Lord thereof. They gave alms, but it was that they might have "glory of men." They made long prayers, but it was "for a pretence." They fasted, but it was all deceptive, and to make the deception more strong, they put on a sad countenance, and disfigured their faces. These were the men whose piety was shocked because Christ healed the sick on the Sabbath day! These were the men who felt so deeply grieved because the disciples eat with unwashed hands! These were the men who were sore displeased because the children cried "Hosanna to the Son of David!" These were the men who said to him whose eyes were opened, "Thou wast altogether born in sin, and dost thou teach us?" These were the men who cried, "Crucify him! Crucify him! and let his blood be on us and on our children!" Fearful imprecation, and how fearfully fulfilled! Thus we see the fatal results of unbelief in God's truth. It leads people on from one wrong step to another, until at last they will do with impunity what they would once have revolted at the very idea of doing, like the Jews who reviled the tombs of the prophets, and said, "If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets;" and yet they even exceeded their fathers

in iniquity, by crucifying the Son of God.—(To be continued.) M. D. WELLCOME.

HOW TO BE HAPPY.

"Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:16-18. It is the will of God, then, that we should be happy in this world. The godly alone have the promise of the life that now is, and they only can make anything substantial out of it. To the ungodly it is like a deceitful dream, it appears what it is not. But the only way to turn life to a good account, is to be happy in the will of God.

Since "all things work together for good to those who love God," why should not the lover of God be happy? What God calls "good" must be substantial good. It is even "an eternal weight of glory." But what shall the Christian do, when, overwhelmed with a sense of his own nothingness, he can find nothing pleasing in himself nor in his circumstances. The answer of infinite wisdom is, let him "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."—2. Cor. 12:10.

It is common for young Christians to be very much cast down whenever they have a clear view of their own unworthiness unattended by a smile from their Saviour; but when they come to understand how useful this experience is in counteracting spiritual pride, they find a solid satisfaction in their seasons of humiliation, which they had never dreamed of before.

Now what though a deep sense of our unworthiness be as abiding as our consciousness, need we be really unhappy? Certainly not if we are willing to know ourselves and be alive to God alone.

We are taught in the scriptures that a Christian may be "in heaviness through manifold temptations," for the best of reasons: "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."—1 Pet. 1:7, 8. This heaviness, then, is not inconsistent with "joy unspeakable and full of glory." And how could it be otherwise; a feeble mortal successfully resisting temptation—still "believing"—"loving" (for "faith works by love")—and rejoicing in hope of seeing Christ. The same sentiment is taught by the apostle James. He says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:2-4. Rejoice in the perfecting of your patience. As the heat must be intense to melt and purify the silver, so our temptations must at times be severe and manifold, to perfect our patience.

But to some there seems to be left but little consolation, because they are conscious of opposing so feeble resistance to temptation. One reason for this feebleness may be, that they draw too largely upon themselves, their fear of apostacy and perdition, for motives to resistance. The more powerful, or at least, peaceful and sure resource is, the mercy and love of God in Christ Jesus.

I appeal to the Christian's heart for the fact, that *divine love* draws the heart more powerfully from temptation and sin than all the terrors of the law, of apostacy, and perdition, added to the most agonizing self-reproach. Let us then abandon our hearts to the love and mercy of God. Let us "look for the *mercy* of our Lord Jesus Christ unto eternal life." Let us cease our childish efforts to be happy in ourselves, or in our own way. Let us turn away from unholly ambition, and worldly pride, from jealousy which is cruel, and envy which is worse than death, and "quiet ourselves as a weaned child." Let Israel hope in the Lord from henceforth and forever.

B. M.

LETTER FROM L. OSLER.

BRO. HIMES:—Probably sufficient time has elapsed since the Conference was held in this place, to enable me in some measure to determine the effects that were produced by that, and the subsequent protracted effort, upon the Church and community here. The session of the Conference had the tendency to remove a great amount of prejudice. Many who supposed that the faith we cherish was countenanced by a very insignificant number, and those of limited abilities, were much surprised at the numbers present, and the intelligence and harmony manifested during the meeting. Some who had never heard our views before, were present during the Conference, and became much interested in the "hope of the gospel." Others, who since have embraced the Saviour, date their conviction from those meetings. After the Conference, our meetings were continued every evening for two weeks, during which time Bro. C. B. Turner was present, and labored with great faithfulness and profit to the cause here. Ten or twelve have been made happy in the Lord, as the result of those meetings; and quite a number have become interested in our meetings and views, who before were altogether ignorant of them. After Bro. Turner left, we discontinued our preaching meetings every evening, but we have had four meetings every week, beside those on the Sabbath, all of which have been well attended, and profitably improved. There are still many who are candidly investigating the points which distinguish us as a people.

But the beneficial effects of the Conference have not been confined to this place. I have received several letters from brethren abroad, who attended the Conference, all of whom bear testimony to the fact, that it was a most blessed and heavenly sitting together; and that the good results of that meeting are being realized wherever they go. I am more than ever convinced that God especially smiled upon that Conference, and overruled all the circumstances connected with it for the good of the cause. Those

who were true-hearted to each other, and to the truth, were manifested, and those who came with base designs, received a rebuke, which probably may do them good, and the cause which by their conduct has been so much injured.

The course pursued toward the disturbers who attended the first day of our Conference, saved some of the Hartford friends the trouble and expense of coming from their place to Salem to break up our meeting. For one of their own number said, "there was no use to come to Salem, for nothing could be effected."

I hope now, that those who whine so much about division, will be careful to avoid those who, in their estimation, are such dreadful creatures. I am fully convinced that the cause of God would be materially benefited by each knowing his proper company and work, and attending to them.

Since the Conference, I have more than ever prized the precious cause in which we are engaged, and those who are consistently and heartily enlisted in it. You may be assured, my brethren, that "God will speed the right." He discriminates between profession and practice, between that which is of the "tongue" and that which is of the heart, in "deed and truth." Let us keep steadily at the work of the Lord, and he will soon show us his salvation.

Yours, for righteousness.

Salem (Mass.), April 16th. 1851.

LETTER FROM A. BROWN.

BRO. HIMES:—Many arguments have been drawn from the scripture to prove that the second advent of our Saviour will be pre-millennial; yet I apprehend no stronger evidence of that fact exists, than the 19th chapter of Revelation affords. The objection, that this book is "sealed" and mysterious, is sufficiently silenced by its very title—REVELATION. What does that word mean? Who ever heard of a "sealed" "revelation?" Then, "these are the true sayings of God."

It is agreed on all hands, that this chapter, from verse 11 to the end, is descriptive of the winding up scene of earth's rebellion, and gives the immediate precursors of the Millennium.

Now the question to settle is, have we here a description of this world's conversion? or does the revelator portray instead, in matchless terribleness, the awful destruction of all the enemies of God? If the former, then the world will be converted; if the latter, *never*. For here, remember, we have the last events of time before the millennium. And what are they? "I saw the beast, and the kings of the earth, and their armies, gathered together"—to cast their crowns before the King of kings, and cry, Holy!—Nay, verily, but "to make war against him."—v. 19. But are they not converted? Let the solar angel answer: "All ye fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. . . . And they were slain with the sword of Him that sat upon the horse, and all the fowls were filled with their flesh."—vs. 17, 18, 21. What an argument, taking the popular theory, that this conquest is achieved by the Church, and not by Christ himself, have the Papists here for their bloody butcheries!! Terrible as is this description, they would fulfil it to the letter,—"rule the nations with a rod of iron," and slay all, "both free and bond, both small and great," who should dare to oppose their course. But if Catholics are wrong, and Protestants are to conquer the world instead, then *they*, to fulfil this prediction, must unsheathe the sword of the "fierceness of wrath," and at one fell swoop prostrate in general ruin all who oppose the truth. But we have here, also, the final doom of the "anti-christian beast," and his cohorts who now—flush from a complete victory over his long aggressive mistress (ch. 17:14-16)—makes his final rally, and raises his crestled head towards heaven. But is he converted? It must be here, if ever; for here he is, and this is the last of time, and if not converted, then the world is not, for he is an essential part of the world. Well, what is his doom? Read it! "And the beast was taken and"—regenerated?—no, no, but "cast alive into the lake of fire and brimstone."—v. 20. If this is conversion, then the beast is converted, and the lake of fire and brimstone is a Pentecostal fount, which not only regenerates the "beast," but "whosoever was not found written in the book of life," "and the devil that deceivest them."—ch. 20:14, 20. For they are all alike "cast into the lake of fire and brimstone." Again: By whom is the beast taken, and "the remnant slain?" Why, he has written upon his vesture in flaming capitals, "KING OF KINGS AND LORD OF LORDS," and St. Paul declares that this title belongs "ONLY TO" Jesus Christ."—1 Tim. 6:15. Then it is stealing the livery of the Son of God to serve a theory in, for the Church, either Papal or Protestant, to claim this title, and they must have it or not do this work. But again: "His name is called the Word of God."—v. 13. Now let the author of this book himself tell us who he means by the "Word of God." "In the beginning was the Word, and the Word was with God. . . . And the Word was made flesh, and dwelt among us."—John 1:1-14. Then it is clear that this "mighty conqueror" is no other than Jesus Christ. But does he here come to the earth? If so, it is his second coming: for the second is always next after the first, and He came first 1800 years ago.

In verse 11 we read, "And I saw heaven opened, and behold, a white horse; and he that sat upon him." He is now in heaven, but its gates are "opened wide to let the King of glory" out. But does he leave heaven? Yes! for the "armies which are in heaven follow him." He must therefore go somewhere. But where does He go? To the earth, most assuredly; for the kings of the earth, and their armies, are gathered together against him and slain. The whole battle is on earth. Here He comes to the earth, then, and therefore His "second" advent will be pre-millennial.

LETTER FROM O. R. FASSETT.

DEAR BRO. HIMES:—Never did I more ardently desire to prove faithful to my Lord and Master and the word of his grace, that I may be counted worthy of being a sharer in the joys of the society of the pure and the holy hereafter, than now. I cannot bear the idea of being gathered with the wicked at last. We have to meet and associate often in this world with those who are unsanctified in temper and heart; and in our best and choicest associations, we are not free from those who are more lovers of themselves than God and his truth; but this we can endure for a season, when we reflect that it is but for a little while and then we shall be separated from the unholy forever! But the thought, that at last we may be gathered with such, and with them receive a portion in the second death, is truly revolting, and we are led to cry out with David, "Gather not my soul with sinners, nor my life with bloody men." We should be exceedingly grateful that the Lord has saved us from the hand of those who would destroy us, and also that he has once again saved his cause from being perverted and destroyed by them who regard it only to subserve their selfish ends. We have nothing to fear in the future, if our trust is in him, and if we are faithful to his cause and truth. If he be for us, who can be against us? His enemies may triumph apparently for a season, but he will ultimately bring them to desolation; and we have only to wait with patience, and "evil doers shall soon be cut down, and they that wait on the Lord shall inherit the earth." We are fast approaching the fiery ordeal of that day, and then it will be seen who are truly the Lord's; for "then shall we return and discern between the righteous and the wicked, between him that serveth the Lord and him that serveth him not." Let me therefore exhort my brethren far and near to "hold fast the profession of their faith without wavering, for he is faithful that promised." "For yet a little while and He that shall come will come and will not tarry." As respects my own faith in the speedy coming of our Lord, and the events connected with that coming, as we have thus far proclaimed them, it was never more firm than now. Every day's experience and observation, as well as study of the sacred writings, has a tendency to confirm that faith, and I hope soon, by the infinite mercy and grace of God, through Jesus Christ my Saviour, to reach and attain the immortal state to be ushered in by the voice of the archangel and the trumpet of God. Yours, looking for the blessed hope.

Middlebury (Mass.), April 18th, 1851.

LETTER FROM WILLIAM WINN.

DEAR BRO. HIMES:—I feel it my duty to write a few lines for the "Herald," on the death of a beloved brother in Christ, who departed this life on April 11th, in the 77th year of his age. In early life he was well taught in many arts, and through the agency of the Divine Spirit he became a hopeful subject of God's renewing and saving grace. He united with the Presbyterian Church, and was chosen as one of the ruling Elders of the same, which he served for several years, and was stated clerk of the Session. He was considered to be strictly honest and upright in all his dealings. He was firm and decided in principle. Several years ago the majority of the church of which he was a member seceded, and formed a Congregational Church. He was a decided Presbyterian. He was asked if he would like to join the new organization, his answer was, No! The reason why was inquired,—his reply was that he chose to retain his former standing out of principle. About the year 1840, he became deeply interested in the second coming of our blessed Lord and Saviour Jesus Christ, and was thoroughly converted to the Second Advent faith, and consequently renounced his former and erroneous views of the Millennium, or spiritual reign of Christ on this sin-cursed earth. While some of his former brethren in the church and others treated him, and the books, and papers, with scorn and derision, which he perused with so much delight, he replied that the doctrine of the speedy coming of Christ is a Bible truth; and if they would not believe, it was because they were following the commandments and traditions of men, and the only way that they could discard it, would be to close their eyes, stop their ears, and harden their hearts, and turn their backs upon the interesting instruction imparted with a hard and rebellious heart of unbelief, as individuals, and say I do not believe it. He has been a diligent reader of the "Herald" most of the time since the commencement of its publication, and has long been of a decided opinion that it is the best religious paper, in his estimation, that he knew of published in the world. He was constantly looking for that blessed hope, and the glorious appearing of the great God our Saviour, to fulfil his precious promise in receiving every one of his children to himself, that where he is there they may be also.—John 14:1-3. Bro. Blodgett's health, for a number of years past, has been very feeble in consequence of a paralytic shock. Notwithstanding this he has been a very diligent reader of the blessed Bible, and various other precious and very interesting books and papers. He studied them with increasing delight until a few weeks ago, when he was seriously attacked with a lung fever, together with other diseases, which terminated his earthly existence. It was my privilege to be with him much of the time during his sickness, and especially most of the time during the last month of his earthly pilgrimage. He was in possession of a calm peace of mind, patience, and resignation, to the Divine will, until April 11th, 1851, about four o'clock in the evening, when he fell asleep, I trust, in Jesus, without a groan, struggle, or a sigh, in triumphant faith of having a part in the first resurrection; and was gathered to his people.

He found by experience that he had not power over the spirit to retain it; neither had he power in the day of death, and that there was no discharge in that war.—Eccles. 8:8. He was a firm believer in two resurrections and two judgments, as recorded in the Revelation, chapter 20th, which he thought to be a key to unlock various other portions of the sacred Scriptures.

It appeared plain to him, that the righteous dead would be raised, and the righteous living changed, every one of them, as recorded in Dan. 18:1, at the commencement of the Millennium; and that all the wicked living will then be burnt up, as recorded in last chapter of Malachi, and various other portions of the sacred Scriptures; and will remain as in dust and ashes under the soles of the feet of the righteous, under the whole heaven and on the new earth, during the thousand years of the Millennium, at the close of which Satan will be let loose for a little season, and then every one of the wicked dead will come forth to the resurrection of condemnation. Then in the great day of the Lord will the condition of each individual of the righteous and the wicked be eternally fixed, and receive their final rewards.—See Matt. 25:46; 2 Tim. 4:6-8; Matt. 16:27.

Bro. Blodgett has left a companion far advanced in life of the same faith as himself, with whom he has lived for more than half a century, and enjoyed much of the consolations of the ever-blessed Gospel of the Son of God. Her loss is irreparable. God grant that she may share in the prayers and sympathies of all the dear brethren. He has also left a numerous circle of mourning relatives and friends. May they all follow his example, and precept so far as he followed Christ.

Hudson (N. H.), April 19th, 1851.

Extracts from Letters.

BRO. WM. TRACY writes from New York, April 26th, 1851:

BRO. HIMES:—"The same day Herod and Pilate were made friends."—We have just had a convention in our city, called a *union* meeting. They came together under a call written by G. Needham, one of the late "secret workers" in the Weethee conspiracy. The call states that we (G. Needham and his associates) are agreed, first, in "faith," second, in "object," and third, "we need concert of action." I felt a deep interest in the meeting, being desirous to know for myself their "faith and objects." I attended its sessions. I found there those who have long been the enemies of the "Herald," of yourself, Father Miller, and others of your faithful co-workers. The most conspicuous were the late conspirators, who attempted to destroy your character, and next to wrest the "Herald" from you. Mr. Storrs, who has no sympathy with, and has not met with the Adventists in their Conferences in this city for many years, was heartily united with them. And many others who were never with us at all, to my knowledge. And yet others, who were sincere, I think, and had no sympathy with the "object" of the leaders. On the first day, a great deal was said about "love" and "union," in connection with the fact, that they were not agreed in sentiment—some believing in the Jews' return, others denying it; some that the Millennium is *past*, others that it is *future*, &c. But they were all *united*! but I could not see in what, till G. Needham read their address to the meeting. It was then clear that they (the leaders) were united, first, in the *profession of faith*, that "Himes" was a very wicked man. Second, that their "object" was not to reclaim, but to crush him, if their "union" and influence could do it. And thirdly, that the "concert of action" desired, was to give character to the late slanders of Weethee, Needham & Co.

BRO. MILES GRANT writes from West Winsted, April 21st, 1851:

BRO. HIMES:—The good Lord is reviving his work gloriously in this region where Bro. Mathewson and myself have been laboring of late. We have seen between one and two hundred converted to God during the past year; about one hundred of whom Bro. M. has buried with Christ in baptism.

Our meetings are increasing in interest every week. I verily believe, if our brethren in the ministry would labor as earnestly for the salvation of our fellow men as in '43 and '44, that scores would be converted where now we see but two or three; and that instead of division, we should see a happy union. May the Lord inspire us all with new zeal.

Yours, in the hope of eternal life.

BRO. J. M. ORROCK writes from Stanstead (C. E.), April 14th, 1851:

BRO. HIMES:—In relation to the state of the cause in this vicinity, I have but little to say. We have some good meetings, and the brethren are determined to "work while the day lasts." Five persons have recently been baptized in Stanstead. We are permitted to see here and there one turning from the error of his ways to walk in the path of holiness and truth, and to the Lord we give the praise.

I remain yours, in hope of the kingdom.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will live; and whoevert liveth and believeth in me, will NEVER die."—John 11:25, 26.

A FATHER IN ISRAEL FALLEN.

The way to life is so straight and narrow, the glories of the Kingdom of God are so measureless, and men are so prone to hope for them without the required qualifications, that obituary notices are often written as if men could inscribe in the book of life whose names they choose. Yet, when a veteran falls, after carrying the banner of the cross streaming in every breeze for half a century, with his locks silvered in matured righteousness, it becomes us to mark the end of such, for it is peace. Such was the case with our beloved brother, MATTHEW VOGAL, who died in great peace in New York city, April the 8th inst., aged 83 years and 7 days.

Some more than fifty years since, he embraced the Saviour, under the labors of Elder Roberts, and united with the M. E. Church. In 1795 while the yellow fever was spreading consternation through New York, and nurses could not be obtained in sufficient numbers at any price, Bro. Vogal readily devoted his whole time for many weeks to the care of the sick and dying; and then refused remuneration from the city authorities. This was before his conversion; but God rewarded him with better than silver and gold; for, in attending upon Elder Roberts, he received the word of life, from which he never departed.

In 1842 he went to hear Elder Teal, at Thalian Hall, on the subject of the speedy coming and Kingdom of God, which faith he joyfully and fully embraced, and continued firmly therein till he slept in Jesus. His belief was not an *impulse*, but a deep conviction.

Accompanied by Bro. Turner and Bro. Tracy, the writer called to see him the Friday before his exit. Tortured with pleuretic pains, and nearing the mighty boundary from which so many shrink, his friends thought he would not know us. We took his hand and remarked, "Father Vogal, you are almost through." After struggling to speak and waving his hand several times to his breast, he said, "The best of all is, Christ is in me."

A few moments before his death, sister Vogal said to him, "You have often hoped that you might live to see our Saviour coming in glory." "Yes," he replied, "but I must sleep a little while, and then arise to meet him. A little while, and I shall meet him. O glory, glory! Blessed be the Lord. My peace is like a river." A little after this, he pressed sister Vogal's hand, as if to say, "Farewell," but could not speak; he beckoned for some water, which he drank, and then quietly fell asleep without a struggle. He conversed with several, through his sickness, on the subject of his blessed expectation of soon seeing Jesus. So much did he love the assembly of the saints, that notwithstanding he had been greatly afflicted with the gravel, he would usually be present when the word of life was expounded.

For several years Bro. Vogal had been clerk of Munroe market, and was extensively known through the city; and but few men have bequeathed to it so irreproachable a character. Notwithstanding his religious belief was despised by many, yet he lived respected, and died lamented by all who knew him. Like the sun which throws back its reflected rays after it has set in the west, does his example remain with us.

The writer has been requested to deliver a discourse on the occasion of his death in Washington Hall, Hester-street, next Lord's day, P. M.

I. E. JONES.

Fell asleep in Jesus, April 11th, Bro. O. H. Edson, aged 32 years. His disease was consumption. For the last eight or ten years he had resided in Whitehall. Something over a year ago, finding his health failing, he made arrangements for leaving Whitehall. He purchased a place but a few rods from our chapel. And as there was no stated meetings in the vicinity but ours, and being religiously inclined, (he being a member of the Baptist Church, and his wife of the Congregational,) they attended our meetings, and soon becoming interested in, and falling in love with the faith we profess, they publicly united with our Church. But a change of circumstances, or situation, could not disarm the enemy that was seeking his life.

His disease assumed an alarming type sometime in February, so that his friends gave up all hopes of his recovery. But as his body grew weaker, his faith grew stronger. Said he to me one day as I was visiting him, "I thank God that I ever became acquainted with his dear people in this place, and the faith they profess. With such a faith I can go through the last trial without fears or halting." About three or four weeks before his death he sent for me to come and see him. He wanted me to preach his funeral sermon from 1 Thess. 4:13, and remarked, that as his strength was failing, and he was of no use to the world or the church, he longed to depart and be with Christ. He said he had no doubts or fears, and with regard to the day of his departure could say with the poet,

"Fly swifter round, ye wheels of time."

The evening before his death I called to see him, and, as usual, asking him how he was, he answered with some difficulty (for his speech had almost failed him), "I am here, but I ask not to stay."

The 11th inst., about noon, he died as peacefully as the child rests on its mother's bosom. On the 13th a funeral discourse was preached by the writer, from the text selected by our brother, to a very large and attentive congregation; after which we deposited his remains near those of our lamented Father Miller, whence we trust they will both arise in the morning of the first resurrection. Yours, in the blessed hope,

D. BOSWORTH.

Low Hampton, April 20th, 1851.

On the morning of the 12th of March last, our only little girl, aged eight years the 2d of November last, was taken with the ear and head ache, which terminated in a gathering in the head, which discharged freely, and gave her much pain, and terminated in the inflammation of the brain; and she died about five o'clock on the morning of the 24th of March, after a great deal of suffering, which she bore with great patience and fortitude. She used to love to go with me to Church, prayer meetings, and sabbath school, and to kneel by my side at the family altar, and to retire with me in my secret devotions and kneel there by my side while I have dedicated her to the service and worship of God. But Oh how lonely many times when I go to my closet alone and no little EMERGENE to kneel by side; and when I come to my meals, and at night when fatigued with the labors of the day, she does not meet me with a smile and embrace me with a kiss, as she was wont to do; but I hope I shall not murmur or repine, but know and believe the Lord hath done right, and have his grace to sustain us in this severe affliction. *Pray for us.* She was generally considered a very promising child by all who knew her, and she was universally be-

loved by all, old and young, male and female. The teachers in our school took a deep interest in her, and the children while at school. She was slender, but enjoyed tolerable health, was lively, cheerful, and very tender hearted, and took great delight in ministering to the wants of the needy.

ISAAC and MARY E. HOWELL.

DIED in Morrisville, Pa., April 11th, 1851, PHEBE ANN, daughter of HIRAM and HANNAH GILBERT, aged 2 years. Little Phebe Ann has bloomed for a season, but the plant is locked up in the wintry sleep of death, awaiting the spring time of eternal life, when, disrobed of her dreary garments, and in possession of her own border, (Jer. 31:17, Mark 10:14,) will be clothed with perennial bloom, constantly nourished by the glory of the Son of God. May this affliction be sanctified to the spiritual good of the parents, and, through grace, may they be enabled to bring up their remaining children in the nurture and admonition of the Lord while committed to them, is the prayer of the writer.

J. P. F.

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This book calls up "pleasant memories." It contains a better selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

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Published by W. M. REYNOLDS & CO., 24 Cornhill, Boston. Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street.

[o. 12.]

Conversion of a Romish Priest.

Under this heading, the "New York Observer" of the 17th, gives a private letter from a friend in Geneva, detailing the occasion, process, and consequences of the conversion of a young man who had been sent to the convent of Belley, (France) forty-eight miles from Geneva, that he might take priest's orders. The occasion was, the hearing of the words—*Ye are saved by faith, not by works*, read from the Romish breviary. This led him to seek a New Testament, which he read with eagerness. A fortnight afterwards, in the presence of 500 priests and monks, he declared that a change had taken place in his mind, and what he believed to be the errors of the Church of Rome; this he did with great dignity and firmness, abjuring all belief in the virgin and the saints. The priests then rushed upon him, strip him to the girdle, and gave him fifty lashes, with a whip formed of cords with balls of lead and iron at the end. His body was completely lacerated—but he would not retract. A horse-hair robe was then put upon him, and he was thrown into a deep, damp dungeon filled with rotten straw, and his arms pinioned that he could not move. Three days after, some of the monks pulled with force the horse-hair jacket from his body to re-open the wounds; and having freed his hands from the cords that bound them, he projected and effected an escape, and reached Geneva in a state of the greatest bodily suffering, where he was directed to Dr. Malao. While in his cell, he had great reason to fear for his life; but he had peace in his heart, and a faith that persecution has failed to overcome.

A Visit to St. George's Cathedral.

Cardinal Wiseman advertises his Sunday sermons, with much regularity, in the *London Times*. It often happens that a lecture by Ronze, the German Reformer, or Gavazzi, a converted Romish priest, who is now preaching in England, and is said to be very eloquent, immediately follows: the poison and the emetic. Many visitors to the metropolis put down St. George's in their list of "places of amusement," and thus lose not a single day in their round of sight-seeing. A few Sundays ago, the editor

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Time's Farewell.

1. It is the hour of Time's fare-
well, And soon with Je-sus we shall dwell,
on, And quick-ly they will all be gone!

Chorus.
I'm go-ing, I'm go-ing—I'm on my journey
Yes, I'm go-ing, I'm go-ing—I'm on my journey
home; I'm travelling to a city just in sight!
home, I'm travelling to the new Je-ru-sa-lem!

THE ADVENT HERALD.

BOSTON, MAY 3, 1851.

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THE ADAMON VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

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